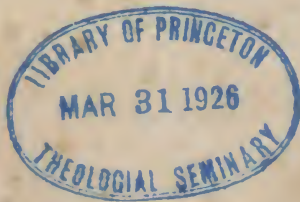




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Biography.



MEMOIR OF REV. WILLIAM ROGERS, D. D.

MEMOIRS of great and good men, especially such as have laboured for God in the gospel of his Son, are in a peculiar sense the property of the church, and have a stronger tendency to encourage and animate the Christian than almost any other uninspired writings. The affectionate associations, the tender recollections, the solemnity and the tears which embalm the memory of the faithful servant of Christ, are honours in comparison with which the laurels which a Cæsar reaps are weeds. The subject of this article being designed, as was evident, by the qualifications of nature, and the gifts of grace, for great usefulness in the church and in the world, filled for many years a conspicuous place in both, and acquired the notice, the respect and attachment of many friends. The circumstances and events with which in the providence of God he was connected in early life, tended to make him extensively known, and to bring him to associate with many eminent men, both statesmen and divines, between whom and the deceased, mutual esteem existed till the close of their lives, and many of whom have, without doubt,

met in the better world where higher intellectual and moral enjoyments are the portion of the friends of God, and the grace which brought them there, constitutes the high and glorious theme on which they will forever delight to dwell.

WILLIAM ROGERS, the second son of William and Sarah Rogers, was born in Newport, Rhode-Island, July 22, O.S. 1751. His parents were respectable and pious members of a Baptist church in that town, and endeavoured to bring up their children in the nurture and admonition of the Lord. The subject of this article was early impressed with the importance of experimental religion, and the frequent conversations of godly ministers and others at his father's house, tended to fix on his mind a reverence for religion, long before he became a happy subject of the influence and hopes of the gospel of Christ. In conversation with a friend a few months before his decease, he observed, "Although my inclinations in youth led me to associate with the gay and thoughtless, yet I did not enjoy myself; an almost constant sense of violated obligations, and of sin against

an holy God, attended me; and the assurance that the day of account would arrive, frequently made me tremble even when in the pursuit of pleasure."

At the age of twelve years, he commenced his preparatory studies, and fitted for college under the instruction of the Rev. Mr. Hutchinson, a congregational minister in Grafton, (Mass.) and became a freshman in Rhode-Island College, then located at Warren, September, 1765, being only fourteen years of age. Having finished his collegiate course, September, 1769, he was admitted to the degree of A.B. The following year his attention was more particularly called up to his spiritual concerns; he read much on evangelical subjects, felt sensible of his lost condition as a sinner, and having clear views of the holy nature and requisitions of the divine law, with a full conviction that he had departed from its spirit in heart and in life, he was enabled to submit to Jesus Christ, and receive him by faith as the end of the law for righteousness to his soul. He spake very feelingly through life of the commencement of his hope, the day of his espousals to the Lord, and in his public discourses expatiated on that period with respect to other Christians, in a very interesting and solemn manner. In September of this year, he made a public profession of his faith in Christ, and was baptized by the late Rev. Gardner Thurston, Pastor of the Second Baptist Church in Newport, and received as a member of that church by prayer and the imposition of hands. He still cultivated a taste for scientific studies, though his reading was chiefly confined to theological and religious subjects. It is not certainly ascertained that the mind of Mr. Rogers was at this time impressed with the duty of entering upon the holy ministry; but we find that as early as August, 1771, he was called and

licensed by the church to proclaim the glad tidings of peace and salvation. In December following, in consequence of earnest solicitations, he removed from Newport, where he was Principal of an Academy, to Philadelphia, and continued preaching on probation, until March, 1772, when he received an unanimous call to take the pastoral charge of the First Baptist Church in that city, and was ordained the thirty-first of May following.

Mr. Rogers continued as pastor of this church until June, 1775, the most memorable year of the revolutionary war, when the Pennsylvania legislature having voted three battalions of foot for the defence of that province, appointed him sole chaplain of said forces. He was afterwards promoted to a brigade chaplaincy on the continental establishment, and continued to perform the duties and sustain the privations of this station, until June, 1781, when he retired from military service, to pursue his favourite work of the ministry in the church of Christ. About this period, he received a number of invitations to settle in the ministry, particularly from three important seaport towns, in either of which it was thought he might have been extensively useful; but he declining accepting any of them, choosing rather to supply destitute churches with occasional ministrations in the neighbourhood of Philadelphia.

In 1789, he was elected Professor of English and Oratory in the College of Philadelphia, and afterwards received an appointment to the same office in the University of Pennsylvania, by which institution in July, 1790, he was honoured with the degree of D.D. after having received that of A.M. in three different institutions of literature. Besides performing the duties of the professorship, Dr. Rogers filled a number of responsible offices in various benevolent, moral, and re-

ligious societies, maintaining in every connexion, the dignified and responsible standing of an ambassador of Jesus Christ. In 1812, he resigned his professorship in the university, after a faithful performance of its duties for twenty-three years. From this period, he never took any literary or ministerial charge, though solicited often so to do; but spent the remainder of his days in the bosom of his family, preaching occasionally as the circumstances of various churches required.

As a gospel minister, his characteristics were of the best kind, for he was a *plain* preacher; he exhibited the truth, and taught it as he had received it of God. His style and language evinced this; for while he avoided common place and low phraseology, still knowing the gospel was designed for persons of every grade of intellectual capacity, he meant to be understood, and therefore presented divine truth in such a style and manner, as was acceptable to the hearer of taste and acquirement, and at the same time instructive to the plain, unlettered Christian. In the best sense of the word, Dr. Rogers was a *powerful* preacher; he testified to the truth like a witness for God, being deeply impressed with its reality and importance. In his manner he was earnest, but not boisterous and declamatory; his cadence and emphasis belonged to his theme; and the richest evidence was exhibited that he believed and felt what he spake. Dr. Rogers was a *profitable* preacher. Systematic theology had long engaged his attention; his subjects were well chosen, and his sermons, clearly arranged and well digested, did not fail to interest the hearer; and being a man of faith and prayer, and much in the habit of cherishing a sense of dependence on the Holy Spirit, his discourses were listened to by religious persons of different denominations, with satisfaction

and benefit. With an extensive knowledge of human nature, and a deep conviction of the original sin and depravity of man, he kept back nothing designedly, that might be profitable to his hearers. He knew when and how to point the artillery of divine truth at the obdurate heart and stupid conscience of the sinner, and when, "in strains as soft as angels use," to proclaim peace to the awakened and anxious soul. He avoided a dry, metaphysical mode of sermonizing on the one hand; and on the other, that careless kind of preaching, which is connected with no thoughtfulness, no study, and no preparation for the duties of the pulpit. The feeling, spiritual, ardent, and correct course was his choice; and acquainted with the best helps, a great reader, and blessed with a retentive memory, it is not strange that attentive Christians retired from his preaching edified, delighted, and built up in the truths of our holy religion. He possessed the happy talent of exhibiting the essential doctrines of the gospel with such clearness of illustration, and scriptural connexion, as to remove doubts from the mind of the anxious believer, when perplexed with the plausible and confident assertions of the advocates of popular errors; and by showing the intimate and necessary connexion between each doctrine of the gospel, and the whole scheme of grace, he was instrumental in leading many a wandering and doubting Christian back to the simplicity which they first found in Christ Jesus.

It is proper to observe, Dr. Rogers was a highly *evangelical* preacher. What are called the doctrines of the Reformation, such as were believed and preached by a Watts, a Doddridge, and a multitude of able advocates of virtue and religion, were ably and constantly defended by him. The doctrines of repentance towards God, and faith in Jesus Christ as the only

Saviour, the necessity of the influences of the Holy Spirit to convince, enlighten and save, and the obligations of all men to believe the gospel, formed the grand features of his preaching. And it has been remarked by those most conversant with him, that in illustrating these great and saving truths, more particularly towards the close of his long and useful life, he seemed to regain the ardour of youthful feeling; and the zeal and solemnity with which he spake of them, evinced that they were deeply rooted in his mind. But notwithstanding his attachment to evangelical principles, Dr. Rogers was truly the *liberal Christian*, for he loved good men; and at one period of his life, he was invited by churches of three different denominations to settle in the ministry.

Dr. Rogers sustained the social and domestic relations with friendship, prudence, and affection. To his family, he was all that they could expect in man. The kind and attentive husband, the affectionate father, and the pious and exemplary head of a large family,

they sought in him the counsellor and the guide, nor were they disappointed. Ever solicitous for their welfare, he laboured to improve for their advantage the various incidents of life, and in the hour of affliction and sorrow, to lead their minds to submit and adore when the hand of the Lord was upon them. Having drank deep of the cup of affliction, for he followed to the grave an affectionate wife and six beloved children, he was well qualified to administer consolation to the bereaved and sorrowful, both in his own family and to others. But they will see his face no more; and they can only sustain the irreparable loss to which they have been called, by exercising the patience, resignation, and hope in God, which so highly distinguished their departed relative and friend. He died in Philadelphia, on the 7th of April, 1824, aged 73 years. As a testimony of their affectionate remembrance of a faithful pastor, the First Baptist Church in that city erected a monument to his endeared memory—

“Blessed are the dead who die in the Lord.”

Original Communications.

ASSOCIATION SERMON.

[Concluded from page 363.]

It is not enough that we attend to the state of religion in our own souls. To obey the precept of the text, we must strive to edify our brethren. I remark then,

II. Let us embrace every opportunity for exciting our brethren to greater attainments in holiness.

1. On every proper occasion, let us introduce and carry forward, *decidedly religious conversation*. On this subject there frequently exists a backwardness, for which

it is difficult to account. Several Christians will assemble in company, each desirous of religious conversation, and no one venturing to commence it, whilst each is inwardly regretting that the time is passing away unimproved. Two friends will frequently meet, each desirous of unbosoming his soul to the other, and of confirming his brother in his most holy faith; both, however, hesitate; each waits for the other to commence, until some accident diverts the conversation into another channel, the Holy Spirit is grieved away, and both lose the benefit of each other's

counsels, and each other's prayers. Brethren, let us throw aside this cold reserve, this unbecoming bashfulness. Shall those who hope to be saved by the blood of Christ, be ashamed to speak together of their Redeemer? Shall those who hope to sit down together around the marriage supper of the Lamb, shrink from cultivating in each other the spirit of heaven?

Let me remark further, when we converse, let us select such topics as will be of solid and substantial benefit. "I hear many people," said Brainerd, "talk *about* religion, but very few talk *religion*." We may spend whole hours in the discussion of some disputable doctrine, or in the common place complaining over our peculiar feelings, or in relating the history of the prosperity or adversity of particular churches, and make no real advancement in religion. Let us then strive to make our conversations as practical as possible. Let us strive to arouse the sleepy conscience; to reclaim the wandering backslider; to confirm the doubting Christian; and thus, by all the means in our power, render our brethren better prepared for the hour of death, and the day of judgment.

Here it may not be amiss to observe, that we are too prone to proceed upon the principle, that every professor of religion whom we meet, is, beyond doubt, a real, nay, an eminent Christian. We converse together as though all were secure of heaven, and no one needed quickening on his way thither. Brethren, is not such a supposition evidently false? Is there not reason to fear, that of those who profess religion, a very considerable portion are deceived? If this be not the case, the church has wonderfully altered, since the days of Christ and his Apostles. May there not be now many among us who have left their first love, and who are pining away under the form

of godliness, whilst they feel nothing of its power? Might not good result from the more frequent discussion of such topics as these: What are the more infallible signs of grace in the heart? and, What signs are most likely to prove deceptive? How may a professor who is deceived, most readily discover his condition? How may a backslider regain the joys of religion? and, How may a Christian best acquire and maintain an habitual nearness to God? Such subjects as these, prayerfully and honestly discussed, would leave the heart humble, send it to the throne of grace prayerful, and convince the world around us, that we were really in earnest about religion.—Or if our feelings lead us to subjects of a different nature; the fulness and sufficiency of atonement; its entire adaptedness to the wants of a sinner; the triumphs of faith, and the eternal weight of glory; whilst they enter into the vitality of religion, can scarcely fail to awaken our gratitude, and enkindle our holy affections.

2. If we would obey the injunction of the text, we shall endeavour to *correct* and *conceal* the defects of our brethren. If we can correct a fault, we are certainly edifying another. And if to edify is to build up, we are far from edifying our brethren, when we are proclaiming their faults, and annihilating their usefulness.

There is no doubt that all of our brethren have defects. "A fallible being must fail somewhere." In one we may discover an unbecoming vanity. Now, instead of proclaiming his weakness, would it not be better to remain silent about it in conversation with others, whilst we endeavour to show him the emptiness of that honour which cometh not from above? We may see again that the easy besetting sin of another is envy. Instead of awakening enemies against him by conversation on the subject, would

it not be better to direct him to the self abasing principles, and the self denying benevolence of the gospel of Jesus Christ? Thus let it be our business to allay animosity, to soften asperity, and weaken the bias toward whatever is evil in every one of our brethren.

3. Let us seek to promote each other's activity and usefulness in the cause of Christ. Men are naturally indisposed to exertion. We stand in need of continued excitement, in order to maintain a protracted effort. The cause of Christ requires our efforts. Let us each then inquire of the other, what are we doing? Let us see whether our efforts are in proportion to our obligations, and thus let us provoke each other to love and good works.

It is to be supposed that we are all engaged in a variety of plans, whose object is to spread abroad a knowledge of the gospel of Jesus Christ. Some of these plans have succeeded; others, during the past year, with some of us, have possibly failed. All of us since we last met, have gained experience in the manner of doing good. By bringing the results of our experience into the common stock, we are all capable of making each other more active Christians, and more efficient philanthropists. Let not this opportunity be lost. Let us each inform the other, how we have failed, and how we might probably have succeeded; and when we have succeeded, how we might have succeeded better; and thus make the little events of our own history convey a lesson of instruction to the rest of our brethren.

We have thus endeavoured to set before you, the duty enjoined in the text. We have but a few words to add by way of application. If in humble dependence on the assistance of the Holy Spirit, we honestly strive to obey it, we may expect to leave this place, enjoying closer communion with God; a more heavenly frame of mind; and

a state of more active preparation for death, than when we first met together. Each one of us will go home to his family, his neighbourhood, and his church, and in his blameless deportment, his devout conversation, and his resolute walk with God, every one will see that he has come from a place, where the Holy Ghost has shed abroad his quickening and sanctifying influences. And who can tell but we may leave a blessing behind us? May we not expect that God will use our example, our exhortations, and our prayers as a means of reviving religion in this church, and this neighbourhood.

If on the contrary, we act thoughtlessly and irreligiously; if our time be spent without any attempt to improve each other's piety; if, assembled as Christians, we conduct as though Christianity were a mere name, we shall go away self-condemned, far from God, deserving and enduring the hidings of his countenance. Go where we will, in the family, the church, or the neighbourhood, our cry will be, My leanness, my leanness. Who can tell how many are the souls to whom we shall prove fatal causes of offence! Although the land before us were the garden of God, behind us it will be a desolate wilderness.*

We see then the consequences to ourselves and to others, which

* We attended a general meeting some months since, at which a venerable minister of Christ addressed his brethren nearly as follows: "Brethren, our Associations and general meetings are not such as they used to be. I well recollect when it was a very common thing, for a revival of religion to commence in the congregation where an Association met. Scarcely did we ever meet where there were not some sinners awakened, and some manifest tokens seen of the presence of the Holy Spirit. But I see no such things now. We meet, and go away as we came, and leave no blessing behind us. I weep to see the change in our churches. Brethren, there is some fault among us." [Ed's.

attend upon the obedience or disobedience to the Apostolic injunction. Let us not say, I am only one, I can do nothing. Each of us is only one, and one by one must we answer to God for the deeds done in the body. Let us act resolutely, let us act for God, and he will bless us.—And now may he give us grace to obey him, and thus show that our fellowship is with the Father, and with his Son Jesus Christ. Amen.



ADDRESS TO SINGERS.

Messrs. Editors,

The following Address was delivered to a new choir of singers. Should you think it worthy of a place in the American Baptist Magazine, you are at liberty to insert it.

S.

PRAISE has always constituted an important and interesting part of the public worship of God. Under the Mosaic dispensation, much attention was paid to this sacred service. Provision was made for the support of one class of the Levites, whose office it was to conduct the praises of the tabernacle. There were singing men, and singing women, and those who played skilfully on the lute, the harp, and other instruments. To those whose souls were attuned to the harmony and melody of music, the services of the ancient sanctuary must have afforded the most exquisite delight.

It should be remembered, however, that the Jewish church was a national church; and although its worship was admirably adapted to the then existing state of things, yet the costly rites, and the splendour and pomp of that dispensation have been abolished, and a more plain, simple, and spiritual service has been established. Although the former might be more pleasing

to man, yet the latter is more acceptable to God.

It was, in fact, the unadorned simplicity of Christian worship, which rendered it so offensive both to Jews and Gentiles. But the disciples of Christ had been taught that God was a Spirit, and that they who worship him, must worship him in spirit and in truth. They were therefore satisfied with a service less splendid, because it was more spiritual, and more pleasing to the Searcher of hearts.

When the gospel church was established, singing was divested of the outward pomp which had formerly been associated with it; but notwithstanding this, as a part of religious worship it was continued. Christians were instructed to “sing with the Spirit, and with the understanding also.” They were commanded to admonish one another in psalms, and hymns, and spiritual songs, making melody in their hearts to the Lord; giving thanks always for all things unto God, and the Father, in the name of our Lord Jesus Christ.

We cannot wonder, that praise should form a part of the service of the Christian church, when we consider, that it is intended to honour God, and be profitable unto men. It is declared, “He that offereth praise, glorifieth me,” and our own experience will testify, how often we have been comforted and animated while singing the praises of the Most High. Our sluggish feelings have been roused; a flame of holy gratitude has been kindled in our bosoms; all our passions have become love, and all our powers praise. We have longed for one of the harps of heaven, and for the period when we should join the angelic choir,

“And sing more sweet, more loud,
And grace shall be the song.”

It is also a pleasing fact, that this part of worship has not only been blessed to the edification of

Christians, but to the conversion of sinners. Some important truth, conveyed in a psalm or hymn that has been sung, has made a deep impression on the mind, and the sinner has been convinced of his guilt, and of the reality and necessity of the religion of Christ.

Austin, one of the early fathers of the church, traces his conversion, under God, to this service. When speaking of this event, he says: "How much have I wept at thy hymns and songs, being exceedingly moved at the voice of thy church sweetly sounding. These pierced into my ears; thy truth melted into my heart: thence pious affections were raised, and it was well with me."

I express the feelings of my heart, when I offer up the prayer, "May the experience of Austin be yours. May the voice of praise, sweetly sounding, melt your hearts, and raise within you pious affections, then shall it be well with you."

As in every public address, the object of the speaker should be to do good to his hearers, you will allow me to give you a few words of caution and advice, adapted to the occasion.

1. Cultivate a spirit of harmony among yourselves.

One might suppose, that among those who profess to be lovers of harmony, such caution would not be needed. It cannot however be concealed, that very frequently discords have been heard, among those who have a knowledge of the harmony of sounds. A trifling incident induces one individual to take offence, and he leaves his seat, a few of his friends justify him, and they leave, and finally all leave. Thus ends all the time they have spent in acquiring a knowledge of union, concord and harmony. In most instances, the evil of which I complain may be traced to ignorance and pride.

If persons were wise, they would

not tell all around them that they were offended; and were it not for pride, they would not so frequently take offence.

Should you hear a person injudiciously praised for sweetness and compass of voice, that surely, ought not to be considered a sufficient reason for provoking your displeasure, or for causing you to withdraw from the seat. You do not, I trust, come to the house of God to make a display of your musical talents, nor to be admired for the softness and melliflence of your voices. Were these your motives, a theatre would be the most suitable place to exhibit your musical powers; but if they are not, it will be unwise in you to be offended, because another is, perhaps, indiscreetly extolled.

Let me entreat you "to esteem others, better than yourselves." Never allow yourselves to look with envy on the excellence of your friends. Emulate, but never envy what is superior in others. The Lord does not require you to sing with the voice and skill of another; but with your own voice, and your own skill.

Above all things, recollect that it is not the sweetness of a finely modulated voice, but it is the melody of the heart unto the Lord, which Omniscience approves.

If these remarks make a just impression on your minds, I please myself with the idea, that you will set an example of union and harmony, worthy of being imitated by similar societies.

2. Let your deportment be solemn and respectful in the house of God.

From the observations which have already been made, it must be obvious to each of you, that solemnity and devotion become those who engage in the praises of God. In some places I have been shocked with the manner in which this part of worship was conducted. When I have seen a number of young people, placed in the front gallery,

whose light and trifling conduct was more suited to a ball room than the house of God, my soul has been grieved within me.

I must confess, as an individual, I had rather your singing seat should be entirely unoccupied, than any should lead in this worship, who have not such a sense of propriety, as to maintain a serious deportment in the house of God.

I hope these remarks are unnecessary. But many of you are young, and the young need caution. And I trust you will believe me when I tell you, that it is from an affectionate regard for your best interests, and the honour of religion in this place, that I thus speak.

3. Let your selection of tunes be judicious. If your tunes are judiciously selected, they will be adapted to the sentiments contained in the psalm or hymn that is sung. If it is a penitential hymn, expressive of humiliation or grief, you will avail yourselves of those plaintive and tender chords which will best express these inward feelings. If it is a hymn of praise and thanksgiving, you will employ those bolder strains which indicate joy and confidence in God.

It is important I should remind you, that a feeling conviction of the beauty and excellence of the sentiments contained in the hymns that are used, will give a spirit and expression to your singing, which mere art can never supply. It is not merely singing the notes correctly, it is having the soul affected and imbued with the truths you sing, which will produce the most powerful and impressive music.

As it is the expression of intellect and of the affections of the heart, spread over the canvass, which gives such interest and charms to a picture, so it is the expression of the soul transfused into the notes we sing, which gives such effect to the human voice. But to transfuse this expression of the soul, we must feel, and to feel as

we ought, we must have a just discernment of the excellence and importance of the subject of our song.

Let us suppose that one of the great professors of music, Handel, Haydn, or Mozart, under the influence of penitential feelings, had sung the 51st Psalm, what soft, what tender, and plaintive intonations of voice, would have been heard. No one could have listened to his notes, without being melted into tears. Had either of them, under the lively impressions of dependence, or gratitude to God, sung the 100th Psalm, what deep self abasement, what solemn awe, and what holy joy, rising to raptures of ecstasy, would have been felt, while listening to the sentiments thus expressed.

The choice will not be judicious unless the tunes are such, that the church and congregation may unite with you. The praise of God in public worship is not designed for a few, but for all who love the service. It must follow, therefore, that no plan ought to be adopted, which will prevent those who have voices, from joining in this delightful act of worship.

In some instances, choirs have wished to confine the singing to themselves; and they have accomplished their wishes, either by singing little or nothing but anthems, or by the perpetual introduction of new tunes. The consequence has been, that while a few have gratified their pride and vanity, in displaying melodious voices, or exhibiting their skill in instrumental music, the congregation at large, have been compelled to remain silent. Such a mode of procedure, is any thing but worshipping God. Wherever this practice prevails, something is radically wrong. Christians ought never to be debarred from an exercise so congenial with all the devout and grateful feelings of the heart. Pleased as I am with the sweetness, harmony, and melody of sounds, I must con-

fess it would be highly gratifying to me, to hear the whole congregation lift up their voices together in praise to God. The singing might not be so correct, but it would be more general, more joyful; it would correspond more with the nature of social worship, and would be more acceptable to God. I persuade myself, therefore, that you will esteem it a pleasing duty, to give the church and society an opportunity of uniting with you in this solemn and edifying service.

4. It is important you should sing with melody in your hearts to the Lord.

You are all sensible, how harsh and grating, discords are, in music. It is a solemn, but it may prove a profitable interrogation: How will the ears of the Deity be pleased with the expressions of the lips, which are at variance with the feelings of the heart? Will he be pleased with the notes of penitence, if the heart be impenitent? with the voice of joy and thanksgiving, if the heart be not susceptible of one grateful emotion? O how important, how desirable, that the heart and the voice should chord. When this is the case, how sweet, how acceptable the praise!

I shall close this Address, with an extract from an English Magazine, that is well worthy of your attention. "It is well known, that the late excellent Mr. Cadogan had but little taste for music. An eminent musician, who was one of his

hearers, occasionally sung some of the finest pieces of composition in his hearing, and as he was in raptures himself, he often expressed his astonishment, that his minister was not in raptures also. One day, however, Mr. Cadogan said to him, "Give me leave, my good friend, to be astonished in my turn. I bring forward invitations of mercy, sweeter than the melody of heaven; threatenings unspeakably awful and alarming; I treat constantly of themes which employ the angelic harps in glory, and no sympathy is awakened in your bosom. You are unaffected, unalarmed, unconverted; no raptures of love, gratitude, admiration, are enkindled in your bosom. Oh, have I not reason to be amazed at your indifference?"

In the words of another pious person, I would say, "Let your hearts as well as your voices, be found in tune, and God will lend a listening ear to your songs of praise, nor will your fellow creatures withhold their approbation."

How pleasing the reflection, that if you now thus celebrate the praises of God, the moment is not distant, when after a life of usefulness and felicity on earth, you shall meet together to celebrate, in a manner inconceivably more sublime, the infinite perfections, and the everlasting kindness of Him, who has redeemed you by his own precious blood, and who will present you faultless before the throne with exceeding joy.

Review.

An Essay on Communion, by ISAAC MERRIAM, Pastor of the Baptist Church in Bristol, Conn. Boston, Lincoln & Edmands, 1824. pp. 52.

Few subjects have of late attracted more attention from the re-

ligious world, than the terms of sacramental communion. About the year 1814, if we recollect aright, two of the ablest writers in the English language, one on either side the Atlantic, appeared the advocates of a practice then at variance with that of the churches to which

they severally belonged. The nature of the subject, the celebrity of the names enlisted on the argument, the more general acquaintance with each other, which combined efforts among different denominations for the diffusion of Christianity had already considerably fostered, gave to the question a widely extended interest. The success of the author* of the "Plea for sacramental communion on Catholic principles," was, we believe, complete. He turned the current of popular sentiment in his own denomination, and established the belief of his favorite tenet throughout the various branches of the Presbyterian church in the United States. Of the success of the other,† we apprehend not so much can be said. From the great respect which was paid to his name, and the profound veneration which was due to his talents, it was at first expected that he also would effect a revolution in the opinions of that denomination of which he had long been the distinguished ornament. We well remember the anxiety with which his work was looked for in this country, after its publication had been announced in Great Britain. It was by many anticipated, that every barrier, which interposed between us and other Protestant denominations, would fall before the gigantic strength of the "Coryphæus‡ of Modern Baptists."§ The book has now been for some years before the public; it has been pretty extensively read, and its argument quite extensively discussed; but we really believe its direct effects to have been exceedingly limited. We cannot now call to mind a single church, whose sentiments on the subject of communion it has alter-

ed. The novelty of the subject has subsided, and every thing remains in practice very much as before.

Still we are inclined to believe, that substantial benefits have resulted to the Christian church from this discussion, which has been, as we remarked, considerably extensive. It has done much towards expanding and unfolding the principles of Catholicism. It has taught good men of each denomination to examine more attentively the points of mutual difference, and under such examination they have assumed a more definite outline, and a more diminutive size. It has convinced many of both parties, that they can approach each other even up to the very line of separation, and then retire in good humour. These are really no trivial advantages. And though the author has failed in establishing the practice he recommends, he has done much towards cultivating the spirit with which he is, we believe, so deeply imbued.

We may here in passing be allowed perhaps to demur a little against the manner in which the discussion has, in this country, been generally carried forward. There has been rather too frequent an appeal to the *argumentum ad verecundiam*, too much saying, "Are you not ashamed of close communion?" It is really an awkward thing to have the subject crowded upon you in all companies, and on all occasions, and when surrounded by persons of different sentiments. We have ourselves been frequently obliged to hear of the *liberality* and *talents* which were *beginning* to distinguish the Baptist denomination, and how the well informed of them were following Robert Hall, and that *of course* we were on the side of the liberal and high-minded of the sect. In such a case it would have been very impolite, by utterly declining the compliment, to convince the speaker that his hand-

* Rev. Dr. Mason, late President of Dickinson College.

† Rev. Robert Hall.

‡ A word from the Greek, signifying the chief.

§ Christian Observer.

some remarks had been mal apropos,—and on the other hand, it is somewhat uncomfortable to hear in silence one's own sentiments denounced as illiberal and superstitious. Preferring, however, to suffer uneasiness ourselves rather than to create it in another, the latter is the course we have generally pursued. But now we are on our own ground, and can do it without offence, we must say, Let the question be settled by dint of fair and manly argument, and not by attaching to either side of it a harsh or unpopular epithet. So long as we believe our principles correct, we shall, however, very willingly bear any odium that may attach to them. Whenever convinced of our error, we shall very readily abandon it.

We hope it will be taken in perfectly good part when we say, we very much dislike the electioneering use which has been made of this question. If Baptists are conscientious on this subject, such an use of it is unfair. But what is of more importance, it is magnifying into vastly more than its real consequence, a point of difference between two denominations, which are certainly, in the essential doctrines of religion, very closely allied. It is widening the breach between us, and thus doing real injury to the cause of brotherly love, which it would seem so anxious to promote.

But it is time we introduced to our readers the work, whose title stands at the head of this article. We do it with sincere pleasure. It is decidedly one of the best tracts on the subject we have ever seen. It is written in perfectly good feeling, and abounds throughout with sound, perspicuous, and practical sense. It comes nearer to the merits of the question, and, if it obtain the circulation it deserves, will do more to enlighten the publick on the subjects of communion and church membership,

than any thing which has of late been published in this country. The remarks we shall offer on this subject, will be frequently taken directly from Mr. Merriam; and in presenting the argument, we shall take the liberty sometimes of using his words, and sometimes our own, as may best enable us to bring the question briefly before our readers.

First, let us observe, that the Christian church, or that portion of our fellow men who publicly profess to believe and obey the scriptures, is divided on many questions of religious belief and practice. Such a result must necessarily be expected from the intellectual and moral fallibility of man, and from the different endowments of reason, or attainments in holiness, which different men bring to the perusal of the oracles of God. Men of equal piety but of unequal intellects, would view the same truth in very different lights. The same result would take place, if the parties were men of equal intellect, and unequal piety. And still more, the prejudices of education, the force of habit, the bias of former prepossessions are sufficient to account for much of the diversity of opinion, which exists in men who might be supposed of equal attainments in intellect and in morals. These differences do actually exist, and must continue to exist indefinitely, so long as God shall make men so unlike each other, and while with all this unlikeness each one forms for himself his own opinion concerning the inspired record before him.

Now where this diversity of opinion produces unkindness and ill will, as it frequently has done, or where it has been of decided injury to the interests of holiness, it is doubtless to be lamented; and in this lamentation, no one will join more heartily than ourselves. But we must confess that our sensibilities are not so easily wounded

as are those of many of our brethren, at the mere fact of division among those who profess to believe and obey the scriptures. As this division is the result of our intellectual and moral fallibility, so it is one of the means which God has devised to prevent the ill effects of it. A prepossession in one party, frequently counterbalances a contrary prepossession in another; error in this sect, neutralizes an opposite error in that, and thus by a mutual system of checks and balances, the whole religious world is kept much nearer to the truth, than it would be without such an arrangement.

But still more; man is exceedingly sinful, and the natural tendency of every thing which passes through his hands, is to deterioration. An astonishing series of miracles and judgments was necessary to sustain the tone of piety in the ancient church, or even to keep it from falling back again into the idolatry of the heathen. The history of the Christian church has shown the same melancholy tendency. Some device seems necessary to maintain it in any thing like its primitive purity; and diversity of sects seems the device which infinite wisdom has adopted. It was thus that the church was purified in the time of Luther. Observation of the dispensations of providence would seem to convince us, that this process must be frequently repeated. The reformed portion soon needs reformation, and a new division is necessary. No one doubts the benefits which accrued to the church, in consequence of the division at the reformation. There can be as little doubt of the good which has been produced by the schism of Wesley and Whitefield from the Episcopal church. In fact, we do not recollect an instance of division of this kind, which has not resulted in substantial improvement to the moral interests of man.

And the benefit of such a division is very diversified. In the first place, the seceding sect, generally poor, resolute, and with a zeal most commonly quickened by persecution, have set themselves in earnest about the work of propagating religion;—religion tinged, it may be, with the shade of their own peculiar belief. Nevertheless, it has been substantially the religion of Jesus Christ. And by the peculiar zeal with which they have laboured to promulgate it,—a zeal awakened by the very fact of secession,—they have produced a greater moral effect upon the world, than ever they would have done if nursed in the bosom of an ancient, wealthy, and indolent church. And on the contrary this very division has not unfrequently been of essential service to the original stock. The shock produced by a numerous secession has generally aroused her members to greater strictness of Christian practice, and to a higher tone of Christian feeling. It has taught them, that the only way to support a tottering church, was to make that church more really and thoroughly religious. They have found that the only way to check the progress of enthusiasm was to become somewhat more enthusiastic themselves. Or if, on the other hand, the part which is left be too far gone for such resuscitation, the abstraction of that portion, which contained the real piety of the whole, leaves the other to stand or fall entirely by its own merits. A nominal church in this state, very soon sinks into alliance with the world, loses all its moral influence with the publick, and arrives, sooner or later, at the nothingness which it deserves. In either of the cases, the real interests of religion are promoted.

We have thus far supposed the seceding to be the better part of the original sect. But the result is in effect the same, where the case is the reverse. By division,

a church is frequently severed at once from the more worldly or more corrupt of its members, and rises at once to greater piety and more extensive usefulness.

And once more. With the degree of holiness at present enjoyed by the church, this division into different denominations seems necessary to produce the exertions required for securing the universal diffusion of Christianity. It brings many of the other principles of the human heart into action, in aid of the principle of holiness. Each different sect is a separate *corps* in a different dress; but all under the same banner; all following the same Captain of salvation, and all enlisted in the same warfare against the same common enemy. Each engaged in its own peculiar department, provokes every other corps to more Christian emulation; and thus the amount of service of the whole is mightily increased. It is an arrangement admirably adapted to our present imperfect state. It is the scaffolding which is used for building the temple; and when the topstone is brought forth with shouting, but not till then, will it fall away. When more light and more holiness are bestowed upon the church, she will doubtless assume a different aspect. Till then, we would look with gratitude and admiration on that wisdom, which accommodates so perfectly its arrangement to the various stages of the church upon earth; and out of the very weakness of man, devises means for accomplishing its purposes of mercy.

Instead, therefore, of looking upon the ordinary divisions of the church of Christ into different denominations with grief and alarm, we consider them as part of an infinitely wise system of means, for preserving the purity, and carrying forward the interests of religion in the present state of the world. All that is really to be deplored is, that these divisions should ever

produce animosity or unkindness among those who love the same Saviour, rejoice in the same hopes, and are equally looking forward to the same eternal weight of glory.

But be the origin and the final cause what they may, these divisions actually exist. We find that many of those who believe, and so far as we can see, who love the Holy Scriptures, differ considerably on several questions of doctrine and practice. The question concerning the native depravity of the heart, and the operations of divine grace forms one division;—that concerning the mode of church government and apostolical succession, a second;—that concerning the mode and subjects of gospel ordinances, a third. These and many other diversities of opinion we know to exist, and whether called by the same names or not, will probably exist until the millennial glory of the church, nay, it may be, so long as there shall be a church upon earth.

But here one thing is to be remarked. All these several denominations believe as truly the articles in which they differ from each other, as those in which they agree. The Calvinist as really believes in the native depravity of the human heart, and that if saved at all, it must be through the sovereign mercy of God in Christ Jesus, as he believes there is any salvation. The Episcopalian as much believes in apostolical succession, and episcopal ordination, as he believes in a gospel ministry. And while the Pedobaptist as much believes it his duty to offer up his children in baptism, as it is to offer up himself unto God; the Baptist as truly believes it to be an ordinance of man, for which he can find no warrant in the word of God.

Such then is the belief of many of our brethren, whom we really believe to be sincere followers of Christ. And now, in collecting

them together into individual churches, what rule is to be adopted? We know of but two rules that have ever been proposed. The *one* is, to admit to church membership every one whom, in the judgment of charity, we may hope to be a Christian; the other, for each church to receive into its number only those, who besides exhibiting evidence of piety, also agree with them on those points upon which different classes of Christians most generally differ.

Now desirable as at first view it might seem, the former rule of admission to us seems incapable of being reduced into practice. A Christian believing in the divine right of Episcopacy could not receive the ordinances of the gospel from the hands of one not episcopally ordained, and of course must in such a church be deprived of them. How could a Pedobaptist unite himself with a church which would not administer baptism to his children? Could a Catholic, believing in the divine institution of the multiplied ordinances of his church, unite in membership with those who not only would not administer them to him, but considered them the relics of an odious superstition? And yet who will say, that a man believing any of these doctrines, cannot be a Christian? But the materials are too dissimilar ever to amalgamate. Men who differ so widely never can unite together in the more intimate religious relations. Their names may, it is true, be entered upon the same church book; but on every question of doctrine, there must of course be a continual and conscientious clashing of opinion. On every question of practice, there must be so necessary and so rude a shocking of feeling, that we instantly see the expediency of each one's seeking for those of his own belief; and whilst he connects himself more closely with them, looking with candour and

with kindness upon those from whom he honestly differs.

But waiving the consideration of expediency, another and still more important question is still to be settled, the question of conscience. For ourselves, we do not see how Christians who differ concerning the obligations of any positive command, can, with a good conscience toward God, practise the first or general rule to which we have referred. How can a man who believes that Christ has commanded all Christians to offer up their children in baptism, receive into his church one, who not only refuses to obey it, but denies that such a commandment exists? Where Christ has left a positive rule, we have no right to infringe it. We must take it just as it is, and leave the consequences with him. All the means in our power for enforcing obedience to the commandments of Christ, are the refusal of admission into a church, or the exclusion from it, of him who continues in a course of disobedience. If we do not use those means, we become partakers in his sin, and assume to ourselves the responsibility of dispensing with a positive enactment of our Supreme Lawgiver. If we do this in one case, we may do it in another. If we dispense with obedience to one commandment, we may upon the same principle dispense with obedience to the whole code, and thus place ourselves in the attitude of lawgivers, rather than of subjects. The principle applies, for aught we see, to all the cases where a difference of this sort exists. It is almost needless to remark here, that it matters not whether the church to which such a candidate should apply, be in the right or in the wrong. They must interpret the Scriptures for themselves, and must practise, and so far as may be in their power, insist upon others practising what they suppose the Scriptures to command.

Every associate body must decide upon the qualifications of its own members. Dr. Watts remarks to the same effect—"As a person must judge concerning a society whether he will join himself to them, so the society must judge concerning him, whether they think him fit to be received among them." Again, "Surely the light of nature teaches, that every voluntary society must judge who shall be members of their society, and enjoy fellowship with them in their peculiar privileges."* *Merriam*, page 28.

And the principle may be equally well illustrated by supposing a Baptist church placed in similar circumstances. Believing as they do, how could they admit to their church, one who demanded to be received on his baptism in infancy, or who denied the perpetuity of baptism altogether? They suppose that Christ has commanded every believer to be baptized, on profession of his faith, and that he has appointed his church to administer this ordinance, and to require obedience to it of those whom they may disciple. Now we ask, believing this, how can they maintain a good conscience toward God, and at the same time by their practice declare, that obedience to the commandment was no longer required? We shrink from the assuming of such a responsibility. In all such cases, we would say to a candidate, You and we differ so widely in our interpretation of a command of Christ, that a providential barrier is interposed, which must prevent our uniting in the same church. We must agree to differ, and love one another as Christians, whilst we labour in different parts of the vineyard.

We might pursue this illustration into the consideration of cases of doctrinal disagreement. Our limits, however, will not allow us. We presume it will be generally

conceded that no Christian church, either on the ground of expediency or of conscience, can admit to its membership persons differing from itself, on any of the leading questions, either of doctrine or practice, on which the religious world is at present divided.

Let us proceed a step further. Not only is a church obliged to *withhold* the privileges of membership from a person embracing what they consider material error,—they are equally obliged to *resume* those privileges, if after admission, a member should fall into such error. The same faultiness of faith or of practice which would preclude admission into a church, must be also sufficient ground for exclusion. Thus very accurately saith Robert Hall—"In every well-ordered society, the privileges attached to it are forfeited by that conduct in its members, *whatever it be*, which would have been an effectual obstacle to their admission; and to suppose this maxim reversed in a Christian church, and that an Apostle would caress, protect and commend persons, who might justly have been debarred from entering, is an absurdity, which few minds can digest. The necessity of recurring to such suppositions, is itself a sufficient confutation of the system they are brought to defend."*

And not only is this rule believed to be theoretically correct, so far as we know, it is adopted in practice by every church in Christendom. Thus in the Methodist form of discipline, in answer to the question, "What shall be done with those ministers or preachers, who *hold* and disseminate, *publicly* or *privately*, doctrines which are contrary to our articles of religion?" the answer is, "Let the same process be observed as in cases of gross immorality." This is, after due trial, "he shall be expelled

* *Terms of Communion*, page 57. Portland Edition.

* Dr. Watts, vol. 5, page 713.

from the connexion, and his name so returned in the minutes of the conference." Much the same process is pursued in relation to private members. "In cases of neglect of duties of any kind, imprudent conduct, indulgence of sinful tempers or words, or disobedience to the *order and discipline* of the church," after due trial, "if there be no sign of real humiliation, the offender must be cut off." After such exclusion, "such person *shall have no privilege of society, or of sacraments* in our church, without *contrition, confession, and proper trial.*" We presume no Pedobaptist church would receive as a member, one who denied the validity of infant baptism. We know of a case in which a person, desirous of leaving a Baptist and joining a Congregational church, was refused admission on the ground of this very denial. Such is the course which we presume would be every where taken. We cannot for a moment doubt, that the refusal in a member to offer up his children in baptism would be considered sufficient cause for church discipline, and if it were persisted in, of exclusion. A writer* on this subject delivers, we presume, the sentiments of all his brethren when he declares,— "The omission of infant baptism is of itself a breach of covenant, and deserves deep concern; it being a *heinous* disregard of duty, for which God cannot hold men *guiltless.*" And certainly a church which believes this cannot hold him guiltless; and if he persist in his error, must either withdraw from him, or be partakers of his sin. On this subject, we presume there can be no difference of opinion.—And still further; a person from whom, on account of his errors, a church has withdrawn, is of course deprived of all the privileges of membership. We have seen that the Methodist church declares—"Such

person shall have no privilege of *society* or of *sacraments* in our church, without *contrition, confession, and proper trial.*" Thus also saith the Cambridge platform—"While the offender remains excommunicate, (Matt. xviii. 17) the church is to refrain from all *memberlike communion* with him in spiritual things, (1 Cor. v. 11.); and also from all familiar communion with him in civil things, (2 Thes. iii. 6, 14.) farther than the necessity of natural or domestical or civil relations do require; and are therefore to forbear to eat or drink with him, that he may be ashamed."

If the preceding remarks be correct, three things are obvious. *First*, that a church is bound by its obligations to Christ, to *refuse* the privileges of membership to a person espousing sentiments which it cannot conscientiously tolerate. *Second*, that a church is equally obliged to resume those privileges, if at any time subsequent to admission any member embrace such sentiments; and *Third*, that after such exclusion shall have taken place, a church is obliged, to use the words of the Cambridge Platform, to "refrain from all memberlike communion with him in spiritual things."

Now it happens, that the espousing sentiments which one denomination cannot conscientiously tolerate, forms no objection whatever to admission to another denomination; nay, it in fact may be an indispensable qualification to membership. The man who differs so widely from his brethren, that they feel justified in declining external communion with him, may, if there be nothing else to prevent, enter immediately into another church of a different denomination, and *publicly* profess these (by supposition) heretical sentiments. Now

† Chap. 14, Of excommunication and other censures.

* Porter on Christian baptism.

we ask, has the relation in which he stood to his former brethren, become altered by his public profession of what they considered material error? They said to him, Renounce your error, or we must separate you from us; and because he goes away, and avows it, are they to invite him back again? Suppose the case to occur between two Pedobaptist churches. If a member is excluded from a Calvinistic Congregational church for professing belief in a doctrinal error, does he establish his right to be received back again by joining a church, which countenances and cherishes him for avowing the very belief which excluded him? Or, suppose a person who had been excluded from a Pedobaptist church for refusing to offer up his children in baptism, should join a Baptist church, would this public profession of his belief in excluding error restore him to the privileges of membership? Or suppose a person refusing to be baptized on profession of his faith, were, on account of this disobedience (as we conceive it) denied admission to our churches, would his joining a Pedobaptist church, reconcile us to what we consider wrong? Would it at all remove the conscientious obstacle, which at the outset precluded his admission? Now unless it can be shown that the public profession of an error should do away our conscientious objections to it, it seems to us evident, that the former brethren of a person excluded, in the circumstances we have just supposed, must be perfectly justified in withholding from him the privileges they had resumed.

And now let us ask, in the last place, How does this person, whom we have supposed to be excluded, differ from those among whom he has been received, and by whom his error has been countenanced? In nothing more than that *he* has once, by supposition, been excluded

from the other denomination, and they have never belonged to it. But no one will pretend that this circumstance alters, by a single hair's breadth, the relation in which he and they stand to the church from which they differ. He was excluded from his former church, because he held sentiments with which his then brethren could not become implicated, and those by whom he is now received, hold the same sentiments. They felt obliged to "refrain from all member-like communion with him in spiritual matters," and the same obligation must withhold them from all those who participate in the error for which he was excluded. And thus we arrive at the principle, which in the present state of the church must, for aught we see, restrict the communion of those denominations which differ on what they consider material points of faith or of practice. On this principle is founded the practice of close communion. What changes may result from the greater light, which in subsequent ages may be shed upon the church, we pretend not to know; but with our present degree of light, we do not see how the matter can be arranged in any better manner than that so generally adopted by our denomination.

To sum up what has been said in a few words. The state of the question between us and our Pedobaptist brethren seems to be pretty nearly this. They and we agree in refusing to admit those, who espouse what we respectively consider error with which we dare not to be implicated. We agree in excluding persons from our respective churches who relapse into such error. Both they and we, in theory, profess to abstain "from all member-like communion with such persons, and all who uphold them." The only difference is, that we carry out the principles common to both of us more fully into practice. They certainly ought to thank us

for exemplifying more thoroughly their own principles, than they have done themselves. We stand in fact, as it regards this question, on precisely the ground of every church we know of in Christendom. If the whole Christian world is wrong on this subject, we are only wrong with them. If they be right, we at least deserve the praise of rather more than ordinary consistency. We are certainly no more bound than any other church to defend principles common to every church in the world. They are not exclusively our principles; but while *all* adopt them, *none* ought to complain of a practice which is their legitimate result. It may be, the whole Christian world has erred in adopting these principles. This question we are perfectly willing to investigate; but if they be wrong, we hardly see why *we* should bear all the blame of it.

But it has been asked, whether a distinction should not be made between occasional and constant communion; or between invitation to communion, and invitation to church membership? To this, besides remarking that the question is fully answered by the quotation from the Cambridge platform, we reply, If there be any, let it be shown. If I could ask a person to commune with me once, I could do it twice, or indefinitely; and having done this, I could certainly have no conscientious objection to inviting him to any other privilege of church membership. We can see no principle committed in the one case, which is not equally committed in the other. The remarks of Dr. Watts on this subject are so much in point, we will transcribe them: **“There are some actions necessary in order to Christian communion in worship, which are appointed in general in the Holy Scriptures, but must be performed in some particular and determinate way. Now this, in the very nature*

of things, makes it necessary to determine the words of scripture in a particular sense; and different sects of Protestants determine these words in such different ways, as will often be exceedingly hard, and sometimes utterly impossible, to be reconciled and made consistent in one communion.” After specifying six cases, he proceeds—*“Some are persuaded that none have a right to the communion that are not baptized by dipping, and that upon a profession of their faith, for they count all others unbaptized. These can never join in the Lord’s Supper with a minister or people that were only baptized in infancy, and think that sufficient.”* (*Merriam, p. 43.*) With this candid decision we shall leave this part of the subject.

But it has been said, that strict communion is at variance with the principles of catholicism and brotherly love. Indeed, most of the reasoning in opposition to the practice has been founded upon this assertion. Let us briefly inquire whether this assertion be true.

We always supposed that catholicism was a spirit of mutual forbearance, which would go with a brother so far as it could go, in good conscience, and then part with perfect kindness. That certainly cannot be catholicism on either side, which would require us, for the sake of union, to give up what we consider essential to obedience to God. Now with these views of catholicism we do not see that the practice of close communion at all interferes. We would really throw open our invitations as wide as others, if we could do it without seeming to ourselves to compromise our obedience to Christ. Whatever *other principles* may require of us we know not; but certainly *catholicism* can never require us, on this subject, to go a single step further.

But let us appeal to facts. Does the practice of close communion in

* Watts’s Works, Vol. 5, p. 761.

the least interrupt the full flow of Christian affection, which we are happy to say, frequently circulates so freely between the best men in both denominations? So far as we have seen, it has never interrupted it in the least. We are sure it has not lessened the attachment which Baptists have felt for their Pedobaptist brethren; and we presume the sentiment will be, by men of real catholicism, heartily reciprocated. And if such be the case, where is the injury which this sentiment has done to the cause of brotherly love?

But it has been said that the practice of open communion would be politic—that it would increase the number of our members. To this our reply is short—We have never yet learned to govern our actions in religious matters by the doctrine of expediency. It a rule which we are far too ignorant to apply to practice. Sufficient for us is it to know, that the Judge of the whole earth will do right; and we therefore know, that if we obey his will, we shall act wisely. Shew us that the practice in question is right, and all other showing is unnecessary. But while this is in doubt, we are very unwilling to act

from considerations of expediency.

Before we conclude we must, by way of apology, add, that it was our intention to have given a more detailed analysis than we have done of Mr. Merriam's tract. But our limits are filled; and to do it now, is impossible. We however take a pleasure in stating, that it receives our hearty approbation. We consider it an able and catholic work, and hope it may obtain a general circulation.

Perhaps, before concluding a paper of this kind, we ought to say a word about the pamphlets of Mr. Brooks, of which some of our readers may have heard. We will then say, that we believe Mr. B. to be a very well meaning, and a very devout man. From all we have ever heard of him, we really esteem him; and we esteem him not a whit the less because he happens to differ from us on the subject of communion. About the pamphlets, however, we had rather be excused from giving an opinion. We are willing to have it supposed that we were not qualified to estimate them. Perhaps we did not understand them. But enough. Our friends who read them will judge of them for themselves.

Foreign Missionary Intelligence.

Owing to the recent loss of the Ship Edward Newton, of which the particulars will be given on a subsequent page, we have been deprived of the information we had anticipated from our Mission in India.—The following accounts from the journals of the

ENGLISH BAPTIST MISSION

are extracted from the latest Magazines received from Europe.

MOORSHEDEBAD.

Illness of Rev. Mr. Sutton.

OUR active brother Sutton has at length been compelled to sus-

pend his exertions for a season; and to re-visit his native land as the only remaining expedient that can be employed with a view to his recovery. This intelligence, painful, though not unexpected, is contained in a letter, dated 21st October last, of which the following is an extract.

“Since I last wrote I have been brought very near to the gates of death by a severe fever, and after the fever left me I was attacked with a liver complaint, under which I am now suffering. But, blessed

be God! I am in some measure recovered, and am enabled to move about and call upon my friends; yet I am not able to preach; and am so debilitated, and have had so many attacks of severe illness during the last two years, that all my friends, and the medical gentlemen I have consulted, are fully of opinion that my only hope of restoration to health is to try my native country. I am, therefore, preparing for my return to England by the first opportunity, and shall probably leave Calcutta in November or December. I am grieved beyond measure at the necessity of my return; and if the Lord of the harvest would give me strength to continue in this part of his vineyard, I should be happy; but I have now adopted every method to gain strength in vain. I am often fearful I shall never be able again to labour much for my blessed Master, and am distressed at the idea; but all my concerns are guided by him, and I wish to feel a full reliance upon his goodness, and submission to his dispensations. This I know, that hitherto all his dispensations towards me have been full of mercy and truth; and happiness from divine consolation has been mixed with all my wo. I received, a few days since, your welcome letter of February, in which you mention the approbation of the Committee to my returning, if necessary, for which I feel thankful; but at the same time I can say, I should be far happier in staying, if there was a probability of my having strength to labour for the good of the heathen."

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DIGAH.

Death of Mr. Rowe.

MR. Joshua Rowe, our Missionary at this station, has finished his course, and been called to enter into the joy of his Lord! Information of this painful event has reach-

ed us, from Mr. Statham, at Howrah, under date of October 24. It occurred on the 11th of that month, and is attributed to a cold caught in returning at night from the neighbouring village of Bankipore, where he had been to preach. No additional particulars from the spot have yet reached us.

By the death of Mr. Rowe, the Society has been deprived of an able and diligent coadjutor, who has been labouring for many years to promote the gospel in the East. His time of life was such as to afford a reasonable hope of prolonged activity; as he was only forty-two years of age, twenty of which had been passed in India. But *God seeth not as man seeth*; by such dispensations as these he teaches us the great lesson of submission to his righteous and sovereign will, and calls us, in an impressive voice, to fix our hopes and expectations on Himself alone!

Mr. Rowe was married, a second time, about six years since, to Mrs. Susanna White, who went out in the Missionary service from our Sister Society in the United States. She survives to mourn his loss, with three small children, besides three sons of Mr. Rowe's by his former marriage. Mrs. Rowe, as our readers are aware, has been eminently useful in the school department at Digah, and we trust will be disposed to remain at the station with a view of continuing her exertions in that much needed work. The friends of the Society will not, we are persuaded, withhold their sympathy from this family, thus unexpectedly deprived of their earthly head and protector!

Need of more Missionaries.

We must be permitted to add, that events such as those it has become, in this number, our mournful duty to record, have a voice especially directed to those servants of God whom he has qualified for **Missionary employments.** Our

Careys, our Wards, our Chamberlains, our Rowes, are receding, one after another, from the field of honourable labour. Who will succeed them? Where are the humble, patient, zealous, self-denying men, prompted by love to Christ, and compassion for the heathen, to reply, *Here are we, send us?* We are well aware, that it is not every Christian, nor every minister, who is fitted for this especial service; and those must peruse Missionary accounts with a very unobservant eye, who do not perceive that, in India especially, a Missionary requires endowments, intellectual as well as spiritual, which are not very generally bestowed. But He who has so evidently prompted his servants to begin the great work, will provide the suitable instruments for carrying it on; and we cannot, for a moment, doubt that such are, even now, here and there, among our churches, like the modest proto-monarch of Israel, *hid among the stuff.* 1 Sam. x. 22. Our ministers will perform a service acceptable to God and their brethren, by looking around them to discover individuals of this description, who may be encouraged at least to address themselves to the inquiry, whether, to them, the admonition may not be justly applied, *Arise, for this matter belongeth unto thee.* Ezra x. 4.

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HOWRAH (near Calcutta.)

THE following Letters from Mr. Statham, the active Missionary at this station, dated in November last, contain pleasing evidence of the gradual progress of Christian dispositions and exertions on the one hand, and affecting proof on the other, of the fatal tendency of idolatry to harden the heart, and extinguish every social and benevolent feeling.

Prospects of success.

It is very encouraging to the

friends of Missions, to observe many impediments to the reception of the gospel daily removed. Some little time ago no native of rank would hear of tuition to the female part of his household; but in many instances this prejudice is removed, as several baboos (native gentlemen) are now employing young women, who have been educated in the schools established by the various Missionary Societies, to teach their wives and daughters. Who can tell how this little leaven may spread? The day of small things is not to be despised. I am happy to say, that amongst nominal Christians in this place, there seems to be a great concern about religious things. When I first came to Howrah, three years ago, I preached in a small bungalow to a few friends; then a puc-kah house was rented; this became too small: it was proposed to build a chapel—by the blessing of God it was built: it contains with ease one hundred and eighty persons: last Sabbath night it was too small to contain the congregation assembled. This station is most admirably calculated for Missionary exertions, as natives from all parts of this vast empire are continually passing and repassing. I have endeavoured, amidst the many and important duties which are devolved upon me since the decease of brother Harle, to neglect none if possible. Tracts I give to all (who can read them). I preach four sermons a week in English; attend the native schools, which are on the increase rapidly—but want help.

Cruelty of Paganism.

You, who have never witnessed scenes such as I am daily called to see, cannot form an adequate idea of the extreme apathy of the Hindoos to the misfortunes of their fellow-creatures. Some writers have called them mild, inoffensive, and peaceable: but, alas! if ever

there was a nation which needed the influences of the gospel to establish *peace* and *mildness* among them, it is the Hindoo nation. Love either to their gods or to man they know nothing of. I will relate a scene I was called to witness the other evening, which I am sure will fully corroborate these remarks. A small native hut had taken fire about half a mile from where I live, and as it was to windward of the village, consisting of about twenty thatched huts, they were in great danger of being all burnt. The fire was very brilliant from the nature of the materials, bamboos, straw, and mats. I perceived it from the virandah where I was sitting, mounted my horse and rode down immediately. Before I got there, about five dwellings were totally consumed, and two others were on fire. It was astonishing to see the apparent and total want of sympathy in the minds of the natives present. Though above a thousand of them were assembled from the neighbouring large village of Sulkea, not one would assist in extinguishing the flames, but seemed to enjoy the bonfire. No means were adopted to stay the flames except by those poor wretched creatures whose huts were on fire. On my remonstrating with them, and entreating them to lend a helping hand to their neighbours, these were the answers: My house is not on fire—Who will give me pay?—What power have I over fire?—To be burnt will be worse than to see fire. Thus they suffered the flames to spread, until they had now consumed nearly half the place, and from one of the huts which had just taken fire a dreadful screaming and lamentation issued. On inquiry, I found it was from a poor old decrepit woman: I urged them to fly to her rescue. Oh the horrid feelings they evinced: She is not my mother—She is too old to gain salt—Her time is come—We shall

see a *suttee*. I offered them *buk-shees* (gifts) if they would go into the house with me and bring her out. The name of rupees has something of an electric charm upon them, for no sooner was this heard than so many ran to her relief, that they could not all touch even the cot on which she lay. However, the poor creature was saved (for that time); but none but those of the lowest caste dared, even for *lucre's* sake, to carry a sick person. The lofty Brahmins stood unconcerned spectators, and reprobated the conduct of some Lascars from the ships whom I had prevailed on to endeavour to extinguish the flames, which was soon effected by pulling down a small hut that was in the line of communication to the others. With regard to the poor woman thus saved, she had been so terrified that her illness was increased, and the merciless sons she had borne conveyed her to the river side to die. There I found her, three days after, just able to speak once, but no more: she died in about half an hour—it was evident that mud had been put into her mouth. Oh, when, when shall we behold the glorious day of deliverance approach! Nothing but the gospel's rays can dispel such horrid clouds of superstition! The other day I sent a poor man, who had met with a sad accident, over to Calcutta to the native hospital: I sent one of my native Christian servants with him. In a short time the man returned, saying, no boatman would carry him over because he was sick. I went immediately and found the poor man lying at the ghaut (or landing place), surrounded by a multitude who laughed and joked at his groans. I took him in my arms and placed him in the first boat I came to, and got in myself; but no promises or threats would induce the men to come in to row, till I fortunately remembered the poor sick man was a Brahmin of their caste. I told

them this, and at length they rowed us over, as it is lawful to attend on a sick brahmin. When we got over the water we were just in the same dilemma with the palanquin bearers; however, by the powerful assistance of an extra rupee, they carried him.

CALCUTTA.

Extract from the Journal of one of the Junior brethren at this Station.

Hindoo worship.

ON the 5th of May, being Lord's day, I took a ride early in the morning towards Govindpore, a village lying to the east side of Rada'antopore, taking with me a small parcel of Bengalee Tracts, which I distributed among the heathens, who gladly received them, and requested that I should read to them a chapter from the Bengalee Testament which I had with me; and being happy to gratify their request, I expounded to them a chapter as well as I could. Some of them, during the whole time, paid great attention, and asked several questions, which, by the assistance of God, I endeavoured to answer. After I had concluded, they entreated me to call on them again at some convenient time. I now took my leave of them, and returned home.

On the following day, I took another ride towards an open meadow, about the distance of five or six miles from my dwelling. Through this open and extensive meadow runs a delightful rivulet, upon whose banks stands an ancient Hindoo temple, which is partly built of stone, and partly of brick; but it is in a ruinous state, through age and neglect. Near this place is a statue, respecting which I made inquiries, that I might learn something of this ancient temple. Here is a workshop adjoining the temple, where idols are carved, and frames are made. One of the priests informed me that the statue was Mo-

ha Dabe, (great or sovereign deity,) and was erected nearly two centuries ago by one of the celebrated Rajahs of that time, whose name he did not know. Having heard these particulars, I entered the temple while no body was within. Some part of the floor and of the roof was ingeniously worked with marble; amidst which stood this monstrous statue, made of black polished stone, having five heads and four hands; and on the forehead of the principal head is engraved the following inscription in Bengalee, "Sree Sree Moha Dabe." I could not examine the image so closely as I wished; for, on seeing three brahmins approaching I retired. They were about to pay their devotions to the idol; and each of them had an earthen plate containing mollified rice, peeled plantains, and various sorts of odoriferous flowers. On seeing me, they politely saluted me with Salams, and inquired from whence I came, and whither I was going.— I told them that I came from Calcutta; and as I had heard much talk of their temple from some of the villagers, I wished to satisfy my curiosity by coming to see it. I told them that I was desirous to learn from them the reason of their making this offering to the idol, and what benefit they were led to expect from such worship. They replied, that it was a general custom, descended to them from their forefathers, and strictly to follow which, they would reap great holiness. I did not stop here; for whilst they were conversing with me on these subjects, I felt an irresistible impulse to speak to them something respecting the gospel of our Saviour. I was extremely happy in not losing this opportunity of speaking to them; for I perceived that I gradually gained upon their attention; and for the basis of my subject I selected that passage from Heb. x. 4. *For it is not possible that the blood of bulls and of goats*

should take away sins, with the view of shewing the insufficiency of any offering to make expiation for sins, except the blood of Christ, whose mission to the world I briefly explained. After declaring the death of Christ as the only atonement for sin, they objected by saying, "Sir, if we forsake our Hindoo religion, and follow the Christian religion, what shall we gain by it?" I replied by saying, Sirs, if you follow Christ, you will enjoy the highest felicity in this world and in the world to come, by receiving a crown of glory which never fadeth away; and not only this, but if you repent, and believe in the Lord Jesus Christ, he is able to pardon your sins; for he is now highly exalted, and he is seated at the right hand of God. I then spoke of the vanity of the world, by saying, "What profit hath a man if he gain the whole world, and at last lose his own immortal soul?" They replied, "Nothing." I added, nothing can profit your souls which is of a worldly nature; and again, "He that names the name of Jesus, must depart from iniquity." By hearing me, I have every reason to believe that they were affected at my message, for a long pause ensued before any one spoke. At last one of them confessed, that "what master says is true and right words of 'Dhurmo Poostuk, the Bible.'" When about to leave them, I en-

treated them to walk in the light, and to forsake their idols, the work of men's hands, and the works and ways of darkness.



DESIGNATION OF A MISSIONARY.

ON Thursday evening, May 6, Mr. John Fleming was set apart to Missionary service, at Mr. Upton's meeting house, Church-street, Blackfriars. The service commenced with reading the scriptures and prayer, by Mr. Dyer; the introductory discourse was delivered by Mr. Copley of Watford; Mr. Ivimey offered the ordination prayer, and a charge was addressed to the Missionary by Mr. Griffin of Prescott-street, who also closed the meeting in prayer.

It has already been stated, that Mr. Fleming was destined to commence a Mission at the Mosquito shore, in connexion with that which has already been established at Belize, in the Bay of Honduras. For this last named port he set sail on the 12th instant, with Mrs. F. and their infant child, having embarked on the Ocean, Capt. Whittle, the vessel by which several other of the Society's Missionaries have previously been granted a free passage. We trust the time is not far distant, when owners of a like spirit shall be found in other directions, and ambassadors to the heathen be conveyed, free of charge, to every region of the globe!

TENTH ANNUAL REPORT OF THE GENERAL CONVENTION OF THE BAPTIST DENONINATION.

ADDRESS.

THE Board of Managers appointed by the Baptist General Convention, for the purpose of carrying on the great designs for which that body was organized, have once more had the pleasure of holding their annual session. Again the satisfaction recurs of addressing their brethren

and friends throughout the Union. If they have but little to communicate, that is calculated to excite the public joy, they have much before them that may impart encouragement to their hopes, zeal to their efforts, and ardour to their gratitude.

The first attempts of the Convention, in the providence of God, were directed

to the Burman empire. At some periods, since the establishing of a mission there, the horizon has been darkened. The heavens seemed covered with clouds, and the earth to refuse her increase; but, at the present time, in the opinion of the Board, the prospect was never so fair, so full of promise. By the labours of brother Judson, the whole of the New Testament has been translated, and various selections have been made from the Old. These works are ready for the press. It has created much regret, that the printing department has been embarrassed; the fount of Burman types procured having been found too imperfect. It is hoped this inconvenience will be only a temporary one.

The real character and designs of the missionaries have become fully known in the country. The Emperor himself is acquainted with them, and has discovered an inclination to promote, rather than impede, the work of the Lord. He has treated Dr. Judson and Dr. Price with a measure of respect, that has exceeded their highest expectations. He has permitted the latter to build, on a convenient spot, a habitation for himself and family; and has facilitated its erection by a gratuitous supply of brick. The last intelligence from Rangoon states that Mrs. Judson had arrived, and that they were about going up to Ava, to effect there the establishment of a missionary station. Brother Wade and wife, and brother Hough, will probably continue among the converts at Rangoon. The Board are aware that a capricious turn of thought may divert from the missionaries the patronage which the absolute sovereign of the country appears disposed to extend; they must, notwithstanding, rejoice that the hearts of emperors are in the hand of the Lord, and cannot forbear exclaiming, "What hath God wrought!"

Mrs. Colman, whose services have ever been wholly satisfactory to the Board, has removed to Calcutta, where she is occupied in an extensive and useful sphere of teaching.

With regard to the three stations among the Indians of our country; the Carey station, in the Michigan territory; the Valley Towns station, in Tennessee; and the Withington station, in Alabama; the prospects are still encouraging.

The Board has had an opportunity of conversing with brother M'Coy; and are satisfied and pleased with the statements he has given, and with the letters he has exhibited, written by very respectable persons in the vicinity, relative

to the prudence with which the mission is managed, and the prospects of extensive good being accomplished. As the necessities of the station were pressing, and the funds of the Board unusually low, it was recommended that brother M'Coy visit some of the principal cities on the sea-board, and procure donations and collections. This he has done, and has met with success transcending anticipation.

The number of missionaries at the Valley Towns has been considerably diminished. The persons remaining at this station, are brethren Jones and Dawson. Brother Roberts was present at the annual meeting of the Board, on his way to the North. He produced specimens of the hand-writing and needle-work of the Indian youth, that were truly gratifying. Five, three of them natives, during the past year have been baptized, on a profession of their faith in Christ Jesus. Brother Roberts is now engaged as an agent of the Board, and it is hoped will yet be greatly useful in the cause of missions.

Brother Compere, at the Withington station, is zealously occupied in his work. He is greatly assisted and encouraged by the worthy brethren of the United Associations in Georgia. It is proper to state, that the National Government is disposed to assist the Indian stations by pecuniary donations; bearing a generous proportion to the exigencies which exist, and to the efforts of those who are intent on the reform and salvation of the roving tribes.

The demands which have been made on the Treasury of the Convention, for the support of the foreign, and especially for the Indian Missions, have been so heavy, so repeated, and so unavoidable, that the Treasury, as will be seen, from the subsequent account, is exhausted. Without an increase of means, the Board will be unable to fulfil the services and expectations of a generous community. These means, however, they trust, will soon be supplied.

Of the state of the Columbian College, an Institution, which, it is believed, has been formed, not only beneath the shadow of the wings of the General Convention, but also under the fostering care of the Almighty, ample information may be obtained from the exhibition of the Trustees, which will be found in the subsequent pages of the present report. If older and larger seats of learning and piety, in imitation of Moses, lead up the hymn of triumph, this College would ask permission to share the joy, and cry

out, like the sister of Aaron, "Sing ye unto the Lord." Two of the Professors have returned from Europe, and have entered on their respective duties; a third is expected by the ships of the next autumn.

The arrangements that are in operation, in reference to the concerns of this Institution, are of such a character as to create an expectation in the Board, that, at a period not distant, the agent of the Convention, Mr. Rice, will be able to resume his active and unwearied services, on the behalf of the missionary interest. Other agents, however, are greatly needed; and surely, there are to be found, in the United States, brethren, possessing the same spirit, who will present their bodies and spirits a living sacrifice, holy and acceptable to God: men who will feel the force of the argument of an apostle, when he describes the service as reasonable, in itself, and as the natural result of a thankful consideration of "the mercies of God." The Board can have no hesitation in stating, that the want of numerous, active, self-denying, persevering agents, for promoting the important objects of the Convention, has been one of their most serious and painful impediments.

Missionary zeal is not a semidiurnal flow, but perhaps it is almost as periodical as the tides. A few years ago, the channel of benevolent effort for the spread of the gospel, was filled. The current had subsided; but subsided only to return with renewed abundance and strength, and present a place of broad rivers and streams. The ministering brethren in the churches of the Baptist denomination, have it in their power to effect much in this holy service. To each of these servants of the Lord, the Board can scarcely forbear saying, and they do, with respect, with tenderness, and with importunity, say, Arise, for the work belongeth unto thee. Several other denominations of Christians are proceeding in their course as the sun in his strength. Their ardour deserves imitation.

The Board are happy to state, that their counsels and exertions through the year past, have been harmonious. They are still willing to serve in the cause of the Redeemer to the utmost of their capacity; and, while they ask their brethren to come up to the help of the Lord, with them they stand waiting, with all the confidence of hope and joy, for the day when the glory of the Lord shall be revealed, and all flesh shall see it together.

LETTER FROM THE AGENT.

College Hill, D. C. 30th April, 1824.

Dear Sir,

THE period has arrived, when it becomes my duty to submit to you, for the consideration of the Board of Managers of the General Convention, an account of my agency in the service of that body another year.

Soon after the publication of the Annual Report of the Board, and Proceedings of the Convention, last Spring, I made an excursion through Virginia, and a part of North Carolina, and then northwardly, as far as Philadelphia; endeavouring, as much as possible, at the meeting of the General Association of Virginia, the meeting of the New-Jersey Association, such meetings of Missionary Societies as I have been able to attend, and by correspondence, to promote the cause of Missions and Education.

The General Association of Virginia directs its attention to domestic operations, with prospects of much usefulness. The North Carolina Missionary Society has had an agent most successfully employed the year past, in preaching the Gospel, forming auxiliary societies, and collecting funds. The State Conventions, in South Carolina and Georgia, are moving forward with steady zeal and effect. A State Convention has been formed in Alabama, with the prospects of much good; and one also, I believe, in Mississippi, or Louisiana. Considerable movement has been made in Kentucky; and, throughout the South and West, the missionary spirit appears to be gaining ground. Northwardly, in New-York and New-England, our brethren are moving forward with the business of State Conventions; and the present exertions of brother McCoy, in that quarter, to obtain aid for the Carey station, are extensively and very happily successful. So that, although the funds of the Board are now low, or rather exhausted, the prospect, of being able to sustain the Missions already begun, and to commence new stations, at no distant period, is encouraging; and, although the peculiar circumstances of the financial concerns of the Columbian College have prevented my going much abroad the past year, the great cause is still advancing. You will pardon me, however, for taking the liberty here to suggest the very important advantages which would result from the employment of an able and zealous Agent, whose whole attention for the time being should be directed to the Missionary concerns.

At the close of the meeting of the General Convention in Washington, I made a settlement with the Treasurer, and payment of what was due to the Treasury from me, as Agent; with the exception of \$69 02, about equal to the amount of depreciated paper on hand, (and which is still on hand,) including five thousand dollars due from the Columbian College. The Board having resolved that legacies, which had come into the Treasury without any specific designation, should be retained as permanent fund, and only the interest be used, it was judged proper and eligible for me to assign to the Treasurer of the Convention the unpaid balance of the Withington legacy to the College, \$2,000—as so much of the \$5,000 due from the College to the Convention; being a good investment of so much of the amount to be retained as permanent fund, because said legacy is on interest at seven per cent. per annum; it being understood, also, that, in case any part of the said legacy should fail of being paid, the College would indemnify the Convention for such failure. Also \$3,600 of College Stock, at an interest of six per cent. per annum, payable quarterly, was transferred to the Treasurer of the Convention, in payment of so much of what was due; with the express understanding, however, that any part, or the whole of it, should be redeemed, when the funds should be needed in the missionary business. This arrangement was sanctioned by a resolution of the Board. Unfortunately, during my excursion to North-Carolina, in June, and sooner than had been expected, the opportunity occurred for Mrs. Judson's sailing for India, and there was a call for more cash than was actually in the Treasury. This appears to have created suspicions that all was not right, in relation to my settlement with the Treasurer; but, in the course of the year, and in perfect harmony with the original arrangement, the whole of the College Stock has been redeemed, and probably the unpleasant impressions, produced by a temporary misapprehension, have been entirely effaced, or nearly so.

In my letter to you, last Spring, I suggested the propriety of requiring the Agent of the Convention to make actual returns and remittances quarterly to the Treasurer, of all monies collected by him for the Convention; and concluded also, that, should the appointment be continued to me, my agency should be absolutely without charge to the mission funds. In looking over the last Annual Report, I regret to perceive, that the

arrangement adopted on the subject, owing, no doubt, to the pressure of business, was omitted by the Publishing Committee. However, my returns have been regularly made out quarterly, and full payment made to the Treasurer of the Convention. My receipts, on behalf of the Convention, have been, for the first quarter, ending the 30th July, 1823, \$442 66; the second quarter, ending the 30th of October, \$290; the third quarter, ending 31st of January, 1824, \$1688 46; the fourth quarter, ending this day, \$3541 65. Whole amount received during the year, for the various purposes of the Convention, \$5962 77. Besides the payment of this sum to the Treasury,—The redemption of the College Stock, amounting to \$3,600, accounting at par for \$750, collected in Kentucky, mostly in paper worth only fifty per cent.—paying the amount of the balance left unpaid last Spring, \$69 02, consisting mostly of paper of little or no value,—and rendering the whole year's service, so far as that service has been rendered to the concerns of the Convention, absolutely free of any charge whatever to the mission funds of the body,—I have advanced several hundred dollars in meeting drafts from the mission stations.

In addition to the sum of \$5962 77, received for the various purposes of the Convention, I have received, as Treasurer of the Columbian College, in the course of the year, \$9,425 58; making a total sum of receipts in the year, of \$15,388 35.

Upon the concerns of the Columbian College, it is unnecessary for me here to invite your attention to any general statement, as this will be done by the Superintending Committee of the Institution. Excuse me, however, in remarking, that its beneficial action on the missionary business is very obvious, in securing one entire day in each week, of your time, to the concerns of the mission, as Corresponding Secretary; enabling me, as Agent, to render some service, free of any drawback on the mission funds, and to advance funds, occasionally, as needed, in the prosecution of the missionary objects, and in securing a quorum, always at hand, without difficulty or delay. There is good reason to hope, also, that the concerns of the College will soon be in such a state as to allow a much larger proportion of my time to be appropriated to the missionary business.

My receipts and payments to the Treasurer, are ready for the examination of the Board.

The table of Associations will be made out as usual.

The Publisher of the Latter Day Luminary and Columbian Star, has prepared a statement for the consideration of the Board.

In closing this communication, it only remains for me to express my fervent desire that we may all experience that devout sense of gratitude to the Almighty, which we ought, for the signal blessings conferred on us, in the prosecution of the important objects allotted us in his gracious Providence.

Most respectfully, yours,

LUTHER RICE,

Agent of the General Convention.

Rev. Wm. Staughton, D. D. }
Corresponding Secretary. }



SUBSTANCE OF THE PROCEEDINGS

Of the Board, at the Annual Meeting, appointed to be held the last Wednesday in April, 1824, at the Meeting-House of the First Baptist Church in Washington.

The committee appointed to confer with brethren Roberts and Farrier, on the concerns of the Valley Towns station, reported :

1. That brother Roberts, and another member of the mission, brother Farrier, have concluded to discontinue their residence at the mission station.

2. That brother Roberts is willing to undertake an agency in behalf of that station, with a view of collecting donations and subscriptions for its support, or for assisting the efforts of the Board in any way which his domestic conveniences may admit. The committee respectfully recommend that he be appointed to such agency.

3. That your committee have carefully examined the accounts of the Valley Towns station ; and having compared them with the vouchers exhibited, find them correct. The expenditures of the station have been greater than the last year, owing to services of individuals, which it was necessary should be procured ; and owing to necessary improvements, as to the number and convenience of the buildings.

4. From the statements which they have received, your committee are led to believe that the mission is prospering. The pupils exhibit satisfactory indications of improvement. The natives no longer consider the mission obliged by their sending their children to school, but themselves obliged by the efforts of the missionaries to instruct them. Five, on a profession of their repentance towards God, and of their faith in the

Lord Jesus Christ, have been baptized ; three of whom were Indians. New rules for the government of the school have been adopted, and their effect has been salutary. The number of the pupils is, for the present, limited to 50. The amount is completed ; and other applicants are waiting an opportunity for admission.

Resolved, unanimously, That the Board concur in the report.

The committee further reported—

1. That, having considered the services rendered to the station by brother Roberts they are of opinion that 400 dollars per annum with which sum said brother is satisfied, and which is less than a preceding missionary, at the same station, has received, be awarded him.

2. In consequence of the toils and services of Mr. Farrier, they are also of opinion that he ought to receive 12 dollars per month for the time of his stay.

Pursuant to this report, the sum due brother Roberts, for services during two years and a half, would be \$1000 ; of which it appears he has received only \$397 05, leaving a balance now due him of \$602 95. The sum due brother Farrier, for services two years and a half, \$360 ; of which he has received \$212—now due him \$148.

Resolved. That \$602 95 be appropriated to the payment of what is due brother Roberts, and \$148 to the payment of what is due brother Farrier, for services at the Valley Towns station, to be paid out of any mission funds in the Treasury, not otherwise appropriated.

The following report from the brethren at the Valley Towns, was read, and gave great satisfaction to the Board ; viz.

When we take a retrospective view of the dealings of God with us during the past year, we have reason to be glad, and to say ' What hath God wrought ! ' From May to September, our prospects were gloomy and discouraging ; but since that time the Lord in his mercy has dispelled the clouds, and caused his face to shine upon us.

Since the first Sunday in September, five have given satisfactory evidence of a work of grace on their hearts, and have been buried with Christ in baptism, and added to the church.

From the same date, also the school has been acquiring a stability far beyond any thing we could reasonably have expected.

We have limited our number to 50, which number is quite full ; and several

applicants, on the list, are waiting to step in, when vacancies occur.

The new rules, adopted for the better regulation of the school, have had a very salutary effect on both parents and children. They no more deem it a favour conferred on us, as they formerly did, when they brought their children to school; but on themselves and their offspring.

The improvement of the pupils is encouraging. A specimen of the handwriting of several of them will be sent by brother Roberts.

The expenditures have been greater this year than the last; on account of having to pay up several individuals of the family, and also considerable sums towards finishing the school house, and a dwelling-house for one of the families.

We remain, Rev. and dear Sir, your dutiful servants in the Gospel,

THOMAS ROBERTS,
EVAN JONES,
THOMAS DAWSON,
JOHN FARRIER.

William Staughton, D. D. }
Corresponding Secretary. }

The committee on the concerns of the *Burman Mission*, reported:

That no very recent communication has been obtained from that portion of the missionary field. The last intelligence was generally of a pleasing nature. Dr. Price appears to enjoy the friendship and the confidence of the emperor of Burmah, and of many of the chief members of his court. The emperor has granted a convenient spot of ground, on which to raise an edifice for the accommodation of himself and family. He has also presented him with an ample quantity of bricks for the purpose. The building, before the present time, is most probably completed. Dr. Price seems desirous of being useful in the capacity of a physician, and in the communication of such scientific knowledge as must have a tendency to shake many of the principles of Gaudama to their very foundation. His eye and his heart are not less fixed on the great object of disclosing to the natives the unsearchable riches of Christ. It is hoped that, after the example of his Lord, he may deal prudently, and be exalted and extolled very high.

It is a consideration that demands gratitude to the Redeemer, that the life and health of Dr. Judson have been preserved, until he has completed an entire translation of the New Testament into the Burman tongue. Besides this, he has also translated select passages from

the Old Testament, which promise great usefulness. It is, notwithstanding, a source of very deep and most painful regret, that the printing operations have been suspended. The types brought by Mr. Hough from Serampore, after his long residence there, were found deficient, and others had not arrived.

When the last information came to hand, Dr Judson was at Rangoon, waiting the arrival of his wife. It is devoutly hoped, that herself, and brother Wade and wife, who accompanied her, under the good providence of the Lord, have safely reached their destination. It was the intention of the Doctor immediately on Mrs. Judson's arrival, to go up to Ava. Mr. Hough will probably continue, for the present, among the converts at Rangoon.

As the time has arrived, when new appropriations for the support of the Burman mission are requisite, the committee close their report by recommending the following resolution, viz.:

Resolved, That 2000 dollars be appropriated to the use of the Burman Mission, and that the said sum be forwarded, for that purpose, to the charge of Rev. Mr. Lawson, of Calcutta, as soon as practicable. The Board wish their missionary brethren at Ava and Rangoon to understand, that, of the above sum, any amount, not exceeding 1,000 dollars, may, at their discretion, be applied to meet expenses that may have been incurred in erecting a building or buildings at Ava, which building or buildings shall be considered the property of the General Convention.

[A letter from brother Judson has since come to hand, announcing the safe arrival of sister Judson and brother and sister Wade at Rangoon. The letter bears date 9th December, 1823. Dr. Judson remarks: "It is with great satisfaction I am able to inform you, that, after two months of tedious expectation and suspense, I had the inexpressible happiness, the day before yesterday, of welcoming Mrs Judson once more to the shores of Burmah, accompanied by Mr. and Mrs. Wade. She is in pretty good health, and, in appearance, seems actually to have retrograded ten years, and to be the very person that arrived here in 1813, except that the fluency with which she spoke the language on landing, betrayed her Burman cast."]

The Board concurred in the report.

The committee on the *Carey station* reported:

1. That the concerns of the station

appear to them to be conducted with much prudence and vigour, and present prospects highly cheering. The liberal contributions of the government, and the friendly and influential support of Governor Cass, are regarded with pleasure and gratitude.

2. That the diminished resources of the Board rendered it necessary, during the past winter, that Mr. M'Coy should visit Washington. He has been with the Board. A full, and, as the Board has reason to believe, a just and candid exhibition of all the concerns of the mission, has been presented to them by him.

3. That the Board conceived it would prove a means of relieving existing necessity, to commission brother M'Coy to spend a few weeks in obtaining donations and subscriptions, in Washington, Baltimore, Philadelphia, New-York, Boston, and all such intermediate places, as he might be able to visit. There is reason to believe that his endeavours will be crowned with considerable success.

4. That it is the opinion of brother M'Coy, and of the Board, it is expedient to make application to Congress, to obtain some section of the West, where civilized and converted Indians may find a home, alike remote from the neglect and prejudices of white persons, and from the necessity of obtaining a precarious subsistence from hunting; where agriculture and the arts may be cultivated, and the great truths of the gospel made known.

The Board concurred in this report.

The committee on the *Withington station* reported:

1. That, from the latest intelligence received from the station, its concerns are going on with prosperity. The United Associations in Georgia have their hearts devoutly fixed upon the object, and the Indians themselves manifest a lively sense of the importance of instruction in letters, in useful arts and in religion, both to themselves and their children.

2. That from communications from the Rev. Mr. Mercer, and from a general survey of the system of operation that is pursued, the committee are convinced that brother Compere, who superintends the Withington Station, has exerted his utmost efforts for the welfare of the establishment, for which he is entitled to the love and respect of his brethren.

3. That from the exposed and inec-

cure state of the mission buildings, from their perviousness to rain, and other inconveniences, it is expected that the present year some appropriations will be necessary in addition to the sums already voted, and in addition to those which the government supply. This subject they recommend to the consideration of the Board.

The Board concurred in the report.

The Committee on the *African Mission* have no hesitation in recommending a careful regard to this mission; which, though it may seem to slumber for a moment, in their opinion promises great and extensive usefulness. They therefore recommend—

That a constant correspondence be kept up with the brethren there; by which their minds will be encouraged, and their hands strengthened; and through which information may be received of the state of the Colony, the progress of the cause, and of the earliest opportunities which may offer for introducing the Gospel more extensively into the heart of Africa.

The Board concurred in the report.

The Committee on the *subject of beneficiaries of the Board in Columbia College*, reported:—

That they have carefully attended to this subject and present the following as the result.

The Committee recommend that the efforts which were suggested to be made by a Committee of the Convention at its last triennial session,—by the procuring of scholarships—and the formation of Societies through the exertions of its Agent, the Rev. Luther Rice, be continued.

They further recommend that the attention of those churches in which beneficiaries hold their membership, be specially called to this important object—and the propriety of forming education societies in their respective bodies be urged.

The Board concurred in the report.

The Committee on the *condition and prospects of the Columbian College*, presented a report from the Superintending Committee of said College, as follows:—

The two Professors who were absent on a European tour at the time of your last annual meeting, have since returned; having, to the great satisfaction of

the Trustees, and much to the advantage of the College, succeeded fully in their object. A most valuable philosophical apparatus, and a large quantity of books, were procured by contributions solicited by Professor Woods. The apparatus and books are in use at the Institution, and the Professors engaged in their respective duties. Professor Chase, whose state of health seemed to require his being permitted for a season to be relieved from his arduous labours in the College, has, with the approbation of the Trustees, gone out to Europe, and is, probably, at this time on the Continent. He is expected home next term, to resume his duties here. Five of the beneficiaries of the Board have retired from the Institution, and one deceased—the number remaining is five, and a few others supported only in part. The whole number of students admitted to the College from the first is 140—the present number at the Institution 93.

The plan of endowing a Professorship by subscriptions of \$100 each, and entitling the subscriber to special benefit, has enabled the Treasurer to obtain bank stock at a rate considerably below par, which divides, however, three per cent. semi-annually; and in the course of the year \$9,000 of stock has been procured, making with what has been before purchased, \$21,800.

The property of the College, including the said stock, may be fairly estimated at the value of \$90,000. This property having been procured in the course of four years and a half, and at least \$10,000 expended in various ways in the prosecution of the business in addition to the cost of the property itself now worth \$90,000, it is not to be supposed the Institution should be found so soon free of the incumbrance of debt. Indeed a heavy debt has unavoidably been created; say \$30,000 on the premises, besides \$15,000 on that part of the bank stock which has been purchased on credit. This debt, in the present state of pecuniary concerns throughout the country, is peculiarly burdensome. In the hope of obtaining some kind of relief, the Trustees instructed the Committee to address a memorial to Congress. This has been done. In the Senate, a favourable report has been made, and a bill introduced. That report is herewith submitted to the Board. Some hope is still entertained that the bill will pass this

session; but the lateness of the period renders it doubtful.

Although pressed with debt, and doubtful of any relief from Congress this session, the confidence of complete ultimate success in relation to the great objects of the College is unimpaired. Notwithstanding it has been impracticable for the Agent to leave the College, except on two short excursions, his receipts, exclusive of the term bills of the students, have been \$9,425 58. In fact, the prospect was never more promising. The benefit of each student to the College may be taken at \$50 a year. At present 93—say equal to 80 pay students, \$4,000 a year. This is about the cost of the Faculty.

Since the last report to the Board, a Philosophical Hall has been prepared, with one good room for lectures, one for the apparatus, portraits, and the beginning of a Museum for the General Philosophical Department, and two rooms for the Preparatory school. The pupils of this school spend the day together, and their tutor with them. This arrangement renders it unnecessary to appropriate rooms in the College edifice to those students in the Preparatory school who do not board at the College. With this arrangement, the College will admit the number of students to be increased so as to be equivalent to 100 pay students, that is, so as to bring in a revenue of \$5,000 a year. The College, therefore, may be considered as safe, and capable of subsisting itself by its own resources.

Two Agents have recently been appointed for the purpose of collecting funds for this Institution. One of them, Mr. James R. Burdick, is now at the South, probably in Georgia. The other, Mr. Orson Kellogg, is at the North, probably in the State of New-York, having just commenced his career of service.

From this general survey of the progress the College has already made, and the existing prospects, the Trustees have reason devoutly to *thank God and take courage*. They will be happy to receive any suggestions which the Board of Managers shall think proper to make.

On behalf of the Board of Trustees of the Columbian College,

O. B. BROWN, }
LUTHER RICE, } *Superintending*
E. REYNOLDS, } *Committee.*

Rev. William Staughton, D. D. Corres. }
Sec. of the General Convention. }

CAREY STATION.

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We insert rather out of its usual place for missionary intelligence, the following LETTER FROM REV. J. M'COY TO ONE OF THE EDITORS, as it contains the latest accounts of the Carey Station.

*Carey, 100 miles north west of }
Fort Wayne, Indiana,—July 14, 1824. }*

Dear Brother,

AFTER leaving Boston, I proceeded by way of New-York to Albany, where I purchased some articles for the Mission which were needed, in addition to those I had previously obtained. These, with the remainder of our goods, and 30 bushels of seed wheat, I shipped at Buffalo on board the schooner Neptune on the 25th of May, and on the same evening the vessel sailed.

Storm on the Lake.

On the night of the 28th and morning of the 29th we experienced a pretty severe storm. A storm, you will understand, is considered more dangerous on these lakes than upon the ocean. Myself and most of the company were extremely sick. Amidst thoughts in relation to myself during the time, I had many respecting the peculiar situation of the mission. 'Here I have with me donations from hundreds of kind friends, sent to the relief of the wretched and the needy. The Mission is now in great want, and must suffer distressingly, unless supplies can very shortly reach them—and must all be swallowed up in these waves?' The Lord took hold on the winds. He commanded, and the winds and the sea obeyed.

Passage to Carey.

A tedious voyage up Lake Erie brought us to Port Lawrence on the 2d of June. Here I found the 100 barrels of flour that I had previously contracted for, which we took on board, and on the night of the 3d anchored at Detroit.

Business of importance detained me at Detroit until the 7th. In this time I had the happiness to obtain from Governor Cass an appointment for brother Polke of *Teacher for the Ottawas*, under the stipulations of the treaty of Chicago, which commission will afford an annual relief to the mission of \$400. This, however, it is expected, will be applied chiefly to the benefit of the Ottawas.

I had previously intended to continue in the schooner throughout the voyage,

but as I could reach Carey much sooner by land than by water, and as I had been absent much longer than had been contemplated at my leaving the station, and as I was confident from many weighty considerations that I ought to get home as soon as possible, I saw the vessel depart from Detroit, and took a pilot, travelled on horseback through the wilderness, and, travelling more rapid than usual in this country, reached Carey in less than five days.

Arrival home.

On the 11th of June, after a tour of between five and six months, I was allowed to embrace, at their lowly abode, my family and fellow missionaries, and the very children (native scholars in our family,) for whom I had lately been allowed to plead within reach of many a generous hand.

While I rejoiced in the providence that had mercifully hovered over the mission, and felt that the obligation of gratitude on that account was *peculiar*, I perceived the situation of my beloved missionaries to be truly pitiable. Their number had not been proportioned to the burthen of labours and cares which their peculiar circumstances required them to bear; and the effort to take care of every department of the mission, had been made at the expense of no inconsiderable portion of health and comfort. The contemplation of these things deeply affect my heart, and seldom fail to wet my cheeks with tears. The zeal of my associates makes me feel *little* in their presence.

Wants of the Station.

About five miles from home, my pleasant anticipations of shaking hands were sadly interrupted by intelligence of scarcity of bread-stuff at the mission. We sent two of our Indian youth to the Lake to hold out a signal that should direct the vessel to the proper landing, and to take out a little flour immediately on its arrival, and bring to us on horseback. All our flour, except a few pounds for the small children, and the sick, had been consumed; and on the 18th June, we found we had no more corn than would last us the following day. None was so uneasy as myself, because all expected the arrival of the vessel sooner than I did, and I was afraid to disclose the extent of my fears. But, happily for us, on the evening of this day, one of our boys arrived with a beast loaded with flour taken from the vessel.

All the donations, &c. to the mission, together with the greater part of our

flour and salt, we have received at this place, having brought it up the St. Joseph river (25 miles) in periogues (large canoes,) one of which will carry 20 barrels of flour, and is propelled against the stream by the strength of four men, with poles instead of oars.

It had been thought that the state of things had not admitted of an increase of the family in my absence; only one native scholar had, therefore, been received.

Disposition of the Indians.

It is with much satisfaction that I state to you, my dear brother, that we discover the disposition of the surrounding Indians to be increasingly favourable to the mission. Six of their children have been brought to our family since I reached home. These came without solicitation on our part, and under circumstances too affecting to be refused admission, notwithstanding our family were already so very numerous. We have now fifty-nine native scholars, having lately stricken one off the list for long absence.

Could you see and hear parents and children begging us to take the latter under our care, you would feel assured that if we had done no more, we had, at least, convinced the Indians around us that they had some sincere friends whose faces they had never seen, and who are willing to contribute to their relief.

Visit of the Chiefs.

On the 29th of June, four chiefs and many others came in to see me, to welcome me home in this formal way, and to inquire the particulars of my late journey, &c. This was a visit which I naturally expected on my arrival.

After they had smoked, and I had shown them some curiosities that I had brought home for this purpose, I went on with the story of my tour, stated the main object of my journey, the most remarkable occurrences, and those that would be most interesting to them, particularly, that I had ascertained that they had many sympathizing, and substantial friends in those countries, who, when they should pray to God, would think of the Indians, and would never forget them; that I had talked for the Indians a great deal, and often, when I would tell the people that I had seen the native children very hungry, and destitute of clothes, that most of the natives had no school for their instruction, nor preachers to teach them the way to heaven, many were so sorry that the tears ran down their cheeks; that they had told me to go home, and

remain all the while among the Indians, and endeavour to instruct them in letters, labour, and religion, and for your relief we will send you bread, clothes, books, &c.; and that these were not that kind of friends who would give only good words, which cost nothing; you see in that store-house an evidence of their sincerity. They have requested me to write them frequently, and advise them of your progress and improvement.—Never have I seen a company of the natives appear better satisfied with a *talk* than were these.

Improvement of the Indians.

Chebas, a chief, and two other families near us, have commenced in a promising manner, the improvement of their lands. Three log houses have been erected, and some land fenced. Some assistance in these labours has been afforded by the Mission, especially when they have been at a loss how to proceed. In one instance they raised the walls of their house as high as a man's shoulders, and then applied for assistance, saying they were unable to complete it.

Some improvements have also been made among the Ottawas, on Pekelle-mazoo river. A blacksmith and an apprentice Indian boy, and two labourers, are now there labouring for the assistance of those people. Brother Polke has lately returned from a visit to them, and there are now sitting before me three chiefs from that place, who have this moment arrived for the purpose of talking on this business.

About 100 Putawatomes, great and small, are now at our house, who have come hither to speak to us on business. With the chiefs and young men we have spent half a day in council.

Brother Lykins has taken a journey of a few weeks to Wabash, that his mind may rest a little from the great care it sustains at the station, and for the improvement of his health, and the transaction of business. A brother Simerwall of Philadelphia, who accompanied me home from my late tour, teaches our school in the absence of brother Lykins.

Preaching among the Natives.

The fourth of July offered me the first opportunity since I came home, of visiting any of the natives at their houses, for the purpose of preaching. After the morning services at the establishment, I took Noaquett (alias Luther Rice) one of our boys now about 16 years of age, and rode about five miles to a village. No regard for the day as a sabbath, was manifested by

the inhabitants. Some were at their common labours, and four men were engaged in card playing. They shook our hands with the usual expressions of friendship, but it was in vain that I endeavoured for a while, by common conversation, to divert the attention of our gamesters from their fashionable and ridiculous employment. After a few minutes I disclosed the object of my visit, and requested attention. The cards were pushed out of sight, other persons were called in, and all were soon prepared to hear. It gave me much satisfaction to find that one of our pupils, who was wholly ignorant of the English language when taken into our family, was at this time, capable of interpreting satisfactorily, a religious discourse.

As the basis of our discourse, I read the 10th and 11th verses of the 2d chapter of Luke: "Fear not, for behold I bring you good tidings," &c. While I spoke of man's lost state, the interposition and sufferings of Christ, and of salvation through him, all were serious and attentive, and one woman was much affected. After we had gone through the discourse, I took occasion to enjoin on them the observance of the Christian sabbath. Some inquired how often it recurred, one answered and said he had learnt to know that. I told them that if they would listen to me, I would visit them very often, and talk to them about these things. One, in behalf of the whole, replied, "We will be very glad to hear you. We thank you for coming. We will be happy to hear you tell us how to please our Father, (God.)" "Yes," said Porcupine Mockasin, "nobody will be sorry for that; we will be glad to have you do as you propose."

Willingness to hear the Gospel.

These assurances were repeated in a style which left no room to doubt their sincerity, and along a small path, amidst a falling rain, and wet bushes, I returned home with feelings which, brother W. I think you could not perfectly understand, unless you were allowed the blessed privilege of preaching Christ to wretched Indians in a bark wigwam.

Last Lord's day I attended and preached at another town, found a well behaved and attentive audience, but I think they had less *feeling* than those I addressed last sabbath. Four of the hearers were chiefs; the eldest, a very old man, replied, having reference to some particular ideas I had advanced, "We know we are bad,

but we are happy to find that we are not too bad to be talked to, and instructed to do better. We are very glad you have come to tell us these things. We know there is but one God, and that he made all men of all nations, and made the world and every thing. But this is all that we know. We have not been acquainted with many things of which you have been speaking, because we have never enjoyed an opportunity of learning them. Two days I shall be employed in procuring bark to repair the roof of my house, on the third day I will go to your house to speak to you again on the subject.

Reception of a beneficiary.

On the 15th of June, a Putawatomie, who resides near the lake, brought to us a little girl, whom she desired us to adopt into our family, assigning as a reason for so doing, that "the Indians die very fast, so that it seems they will soon all be gone. I have brought my daughter hither in hopes that she will learn something good before her death." The child is apparently about 9 years of age, can speak no English, her father is dead, her original name is Agat. Believing her to be a promising girl, and being pleased with the circumstances under which she came to us, we selected her for the beneficiary of "The Female Industrious Society of the 3d Baptist Church in Boston," and, agreeably to the directions of said society, conferred on her the name of *Ann Sharp*. This name was given by the Society as an expression of regard for the consort of the Rev. Daniel Sharp of Boston, Mass.

My health has been declining ever since I came home. The business which necessarily devolves upon me is a little heavier than my slender habit can sustain. My spirits have not sunk.

I am sorry that a statement of our receipts, particularly of donations to the mission, cannot sooner be laid before the public, that we might in that way enjoy an opportunity of returning our sincere thanks to the generous donors. The receipts and expenditures of the mission for 1822 were not published in the Annual Report of 1823, for want of room. Those accounts we hope will appear in the Latter Day Luminary very soon; and by the time they shall be out, we hope to have all accounts of 1823-4 ready at the office to follow.

Most respectfully

Your brother and humble servant,

ISAAC M'COY.

Revivals of Religion.

EXTRACT OF A LETTER FROM REV.
D. DUNBAR, TO ONE OF THE ED-
ITORS, DATED

Nobleboro', (Me.) August 18, 1824.

Respected and dear Sir,

I HAVE now the pleasure of informing you, that the Lord has done great things for this people, whereof we are glad. I arrived here the first week in December, and have been honoured with the privilege of leading willing converts into the typical grave of our blessed Redeemer, every Lord's day excepting three, for five months successively. This work of God has been *deep, silent, and progressive*. The subjects of discourse which I endeavoured to exhibit and impress upon the minds of the hearers, were the holiness, justice, and goodness of God's law—the obligations binding upon all men to obey it—the guilt and misery entailed upon all who have transgressed it—the total depravity of the human heart, and its latent enmity against God, and his law—the necessity, nature, and efficacy of the atonement made by "God manifested in the flesh"—the obligation to repent and believe the gospel—the necessity of being *created anew* in Christ Jesus—the agency of the Eternal Spirit in effecting this change, with the concomitant operations experienced by the awakened sinner, when turned from darkness to light—and the ability and determination of Christ, to "save to the uttermost, them that come unto God by Him." The convictions and alarm felt in the souls of those who are the happy subjects of this revival, were of a silent and pungent nature, and their ultimate joys have been rational and moderate.

The number added to the church by baptism, as the fruits of God's gracious visitation among this people, is ninety-two; and I am happy to say that every one of these, from the least to the greatest, continue to give evidence that "the gospel came not unto them in word only, but also in power, and in the Holy Ghost, and in much assurance." In eighteen instances, the husband and wife have been taken; and in some cases two, three, and four children in a family, have been baptized together.

About the beginning of February, the power of God began to appear in the First Church and Congregation, whereof Elder Pilsbury is the pastor; and, for upwards of three months, progressed

with much greater rapidity than it did amongst us. The number baptized by Elder P. is over one hundred and twenty; but I regret to add, that for several weeks, no new cases of awakening have occurred in either congregation. The attention, however, is still very remarkable, and we humbly solicit the prayers of all God's people, that his Spirit may continue with us to make his people willing, until the praises of redeeming love shall echo from every house, and from every field in Nobleborough.



EXTRACT OF A LETTER FROM REV.
PHINEAS BOND, TO A FRIEND IN
WATERVILLE, DATED

Winthrop, June 30, 1824.

Rev. Sir,

As you have desired me to write some particulars respecting the work of God in this place, I cheerfully comply with your request.

Last fall there was some excitement here, and a few indulged a hope in Christ. But when the writer came (the last Saturday in December) there was nothing observable excepting a little better attention to the word. Nothing of importance occurred to encourage us that God would revive his work, until January. The latter part of this month and the first of the succeeding, it was evident that God was moving with the still voice of his power on the minds of many. Most of my time was spent in preaching and visiting from house to house, enforcing on Christians the importance of awaking out of sleep and calling on God fervently, and in endeavouring to impress on the minds of sinners the importance of making peace with God, and being reconciled to him through the blood of Christ. Inquiring meetings were appointed. There were but four serious inquirers at the first, but the number increased to about sixty. I think none indulged a hope in Christ until the latter part of February. The little cloud was now evidently seen to arise and overspread the heavens, but fearing that hopes now so highly raised might not be realized, and that the gathering clouds would all be scattered with but a few drops of rain, it was suggested to the church that they should set apart a day for fasting and prayer. Ac-

cordingly, Thursday the 4th of March, was appointed. The day was unusually pleasant for the time of the year. In the morning a discourse was delivered on the importance of prayer, &c. The afternoon was spent in solemn prayer and exhortation. It was a day on which memory will ever dwell with delight. The oldest professors of religion said they never saw such a day before. It was so solemn that many were constrained to say, "The Lord is in this place, and I knew it not." No human tongue or human pen can adequately describe the events of this interesting day. There was a general attendance of church and society. Old professors acknowledged to their brethren and the world, their backslidings from God, and the stumbling blocks they had laid in the way, while the tears of penitence flowed freely. It was such a time as I never before experienced. It appeared that the people of God did not fast and pray in vain; we trust some souls were this day pricked in their hearts. The work now spread rapidly. It is worthy of observation that there was no unpleasant noise, and no instance of confusion or wild enthusiasm apparent. Although our evening meetings, held in a school house, were crowded, and many could not be seated, yet such was the silence, that the place more resembled the tomb, than the place of the living. Even the sigh of the heaving bosom, and the groan of the broken heart were rarely to be heard. From this time, more or less indulged a hope every week. The greatest number of persons, I think, who indulged a hope during any one week, was 14. This work bore down all opposition. The principles of the Moral-ist, Universalist, &c. were no more before the Spirit of God, than dry stubble before the flames. Like a mighty torrent it appeared to bear down every thing before it. All classes of people have been subjects of the work. In April,

we were called with joyful hearts to visit the place where was much water. The 18th inst. brother Briggs baptized 14. Lord's day, May 2d, brother Butler baptized 8. Lord's day, May 16, brother Briggs baptized 18. Lord's day May 30, brother Chessman baptized 8. Lord's day, June 20th, Dr. Chapin baptized 11. This was a solemn day, and will not soon be forgotten. Thirty-seven came forward to receive the right hand of fellowship; 17 males and 20 females of from 14 to 50 years of age; fathers and mothers, brothers and sisters, husbands and wives. Lord's day, June 27th, brother Butler baptized seven, two males and five females, all young people. Thus 66 have followed their divine Saviour into the liquid grave. Some went to the water doubting and with a heavy heart, who came away rejoicing in the salvation of God. Thirty one of this number were males, thirty-five females, and fifteen were heads of families. More have indulged a hope who have not been baptized. The work is still progressing and spreading. [Wat. Int.]



EXTRACT OF A LETTER TO A FRIEND
IN WASHINGTON CITY, DATED

Stevensville, (Virginia,) July 31, 1824.

Dear Brother,

WE have been greatly blessed in this vicinity for the last two months with a revival of religion. More than 200 have already been added to the different churches in our denomination, and the work seems to be spreading in every direction. I was at a baptizing on Sunday last on the Rappahannock river, where I saw 91 buried in the liquid grave. May the work continue to spread until it shall cover the whole earth.

Yours truly,

JOHN BAGLEY.

Obituary.

REV. EBENEZER SMITH.

EXTRACT OF A LETTER FROM REV.
E. TUCKER, TO ONE OF THE ED-
ITORS, DATED

Fredonia, July 12, 1824.

Rev. and dear Sir,

At the special request of the late
Elder EBENEZER SMITH, a short time

since, it now becomes my duty to state to you that he has gone to receive his reward. He breathed his last on the morning of the 6th of July. Since April he has been gradually declining. At the first he seemed a little uneasy at being confined to his house; his great anxiety was to preach as long as he lived,

but he soon became convinced that his work was done; and resigned to the will of God, he commenced examining himself closely. The result was the fullest and firmest confidence in the doctrine of grace, and a holy satisfaction of his union to Christ. Grace, grace, was his theme as long as he lived.

And here I cannot deny myself the pleasure of making an extract from his journal, dated October 4, 1823.—“I am this day eighty-nine years old; have tried to preach the gospel sixty-nine years and ten months; have been an ordained elder in the Baptist order, sixty-two years and six weeks; and have travelled and preached in seven of the United States. I have been called in the course of my life to defend the liberties of the Baptists in the State of Massachusetts, to plead their cause before the General Court in Boston, before a Justice of the Peace, before the Court of Common Pleas, and before the Supreme Court; and having obtained help of the Lord, I continue to this day. Although my bodily strength decays, I am favoured with the clear use of my reason and understanding. The things of religion, the truths that I have tried to preach, the ordinances of the gospel, and the order of building up the visible church, appear to be a divine reality, and that it is safe to *die* in the belief of these truths. But when I look into myself, what a *poor, sinful, imperfect* creature! I cannot find any thing that I have done to plead before a holy God. But I have hope through a Saviour's merits. If God

can, consistent with his own glory, shew mercy to such a poor sinner, I am safe, otherwise I am lost; but here I am, resigned to the will of God.—Lord, if thou hast any more work for me to do, give me strength to do it; if not, do with me as seemeth good in thy sight.”

Under date of March last, he writes as follows: “Two persons, who heard me preach my first sermon in November, 1753, were present to hear my last sermon in November, 1823, which completed 70 years of my ministry.”

This I think a very extraordinary circumstance, particularly when we understand that the last sermon was delivered about 500 miles from the place where they heard the first. These persons were also both present at his interment.

During the last days of his illness, his mind was very clear, and very happy in prospect of death. He was exercised with but very little pain, and his heavenly Father seemed carefully and tenderly opening a passage for the flight of his immortal spirit, which took place the morning before mentioned, without a struggle or a groan.—Thus did Elder Ebenezer Smith come to his grave in full age, like as a shock of corn cometh in in his season. The text, which while living he selected for discussion at the time of his interment, was the 7th and 8th verses of the 13th chapter of Hebrews.

I would further state, that since Elder Smith has lived in this region, he has endeared himself to all the friends of religion, as a faithful and devoted servant of the Lord.

LOSS OF THE SHIP EDWARD NEWTON.

Our readers will recollect that this is the ship in which Mrs. Judson and Mr. and Mrs. Wade sailed for Calcutta in June, 1823. This circumstance will give an additional and painful interest to the following afflicting account of her loss in a letter from Capt. Bertody, her late commander, to the owners in Boston.

St. Phillip de Benguela, March 12, 1824.

Gentlemen,

I have the painful task to perform of giving you an account of the destruction of the Edward Newton by fire. The impression forces itself upon me, and I cannot help remarking, the great mercy of God in our preservation through the

perils of a boisterous ocean in open boats, and finally, when our case seemed hopeless, and death (either by sword or famine,) appeared inevitable, by our sudden and unexpected deliverance into the hands of civilized and hospitable people.

I will endeavour, as well as the bewildered state of my faculties will admit, to give you some particulars of this distressing affair. I left Calcutta on the 15th of December; Madras and Pondicherry on the 28th of the same month—had rounded the Cape of Good Hope, and was making the most of a fair wind, with the prospect of a short passage, when, on the 20th of Feb. in lat. 29 S. long. 10½ E. this dreadful calamity befel us. On the day above mentioned, at half past 5 o'clock in the evening, smoke

was discovered issuing from beneath the cabin deck, through the apertures of the run scuttle, which being instantly removed, discovered the ship to be on fire. Every exertion was made to smother the flames, but all to no purpose, as by opening the hatch it took vent, and fanned the flames, which rushing furiously up, filled the cabin, and obliged us to retreat or perish where we were. The fire followed us so closely and spread so rapidly under deck, and the thick sulphureous smoke produced by burning saltpetre, having penetrated every part of the hull, we gave up all hope of saving the ship, and turned our attention to the preservation of our lives; and it was by the greatest exertions only that the boats were got out, and that we escaped sharing the fate of our ship. It does appear almost incredible, but it is no less true, that in fifty minutes from the time the discovery was made, we were all in the boats, and the ship in one general blaze, even to the royal mast heads. The flames from aft rushed along the main deck with such impetuosity, that the instant the launch struck the water, a lady passenger, with three children, (one an infant) were actually caught up and thrown into her. There was no possibility of getting below after our first retreat from the cabin; consequently not an article could be saved, either of wearing apparel, papers, or any thing which could serve us as food. Every thing of the stock kind was also devoured by the fire during this scene of distress and confusion. We may surely account it a providential circumstance, that we saved the only cask, containing 12 gallons of water, all the others being under deck; with which, and a bag containing 15 lbs. of bread with a basket of potatoes, we pushed off from the ship, being at the time so entirely enveloped in smoke, as not to be able to discern each other in the same boat. After pulling off, we remained at a short distance to windward, with all eyes fixed on the shocking scene before us. The flames had now got possession of every part of the hull, and had ascended the masts as before stated to the royal mast heads—the whole presenting one solid body of fire—the dense columns of smoke shooting up and mixing with the clouds—a scene sufficient to appal the stoutest heart. At half-past 6 o'clock, our goodly ship being dismasted, and burnt to the lower deck, (which had previously blown up) disappeared, and sunk, and nothing remained of her except a few floating fragments of burnt spars. Night closed the

scene, and left us to realize the misery of our situation. There remained no hope of obtaining any thing that might float from the wreck. All the provisions being below, were destroyed with the ship, and our small stock threatened us with starvation. We had therefore no time to lose, but to make every possible exertion to reach the coast of Africa; and with the help of two pieces of burnt sails, and a compass, without charts, or covering of any description, except what we stood in, we shaped our course (as we supposed) for the nearest point of the Continent, in boats—myself, Mrs. Nixon and children, and ten men in the launch, the officers and three men in the other. Strong southerly winds and a northerly current, greatly protracted our passage, and prevented our making the coast until the 29th. We saw the land, coast of Caffraria, in lat. 19 S. a dreary, sterile coast, inhabited by wild negroes and wild beasts, and presenting to us nothing but mountains of burning sands, and, on the sea coast affording no fresh water. To have landed here, would doubtless have been fatal to us all; and notwithstanding we were reduced by thirst to a state bordering on desperation, our reason still prevailed, and we had the fortitude to keep the sea with the land in sight—and after suffering all that human nature could endure during twenty days, in the boats, we arrived on the 10th inst. at this settlement, and were received by the Governor in a most kind and hospitable manner, whose generous and unremitting exertions to supply our wants, and render our situation comfortable, do honour to himself, and entitle him to our lasting gratitude.

Since my arrival here, I have interrogated the ship's steward respecting the immediate cause of this sad affair. I mean not to impute to him a design to destroy the ship. I believe the act of setting fire to have been accidental; but his own confession to me, proves him to have been guilty of a most unpardonable breach of trust, in disregarding a well known, long established order from me, prohibiting the use of lights in the magazine in any case. He states, that not readily finding an article he was in search of, he took advantage of my absence, and ventured to use a lantern; and there remains no other conclusion, but that fire was communicated in this way to a quantity of straw used for stowage of bottles.—His took place at 4 o'clock, and the discovery was not made until half past 5. By this time, the fire, as it proved, had communicated with the

hold, and no doubt the whole after part of the ship was burning when the smoke was first discovered.

The constant burning heats of the sun to which I have been exposed, during the days of suffering in the boats, has so affected my eyes, that it is with the greatest pain and difficulty that I see to write, and I find myself obliged to omit many particulars which if added, could have no other object than to swell the list of our past sufferings, which, through the great mercy of God, seem for the present to have ended.

We are here well fed and comfortably lodged, and gradually recovering ourselves, with the promise of being shortly furnished with a passage to the Brazils.

Mrs. Nixon, the lady passenger before mentioned, is the widow of an officer of the king's 44th regiment, now in Bengal, a native of Halifax, for whom our friend,

Mr. Newton, at Calcutta, interested himself to procure a passage to America.

Gentlemen, your obedient servant,

A. BERTODY.

Monies received by the Treasurer of the
Mass. Baptist Education Society.

1824.				
Jan. 10.	By Cash, interest of Stock,	-	90,00	
28.	do. do.	-	30,00	
April 5.	do. do.	-	90,00	
	do. do.	-	63,00	
20.	do. do.	-	93,00	
July 10.	do. do.	-	90,00	
Aug. 7.	By donation from Bap. Ed. Soc. of the Woodstock Association,		65,00	
				\$521.00
	Clothing, &c. from do.	\$73,25.		

E. LINCOLN, Treas.

The Treasurer of the Evangelical Tract Society has received Ten Dollars from the Female Mite Society of Warren, (R. I.) to constitute their Pastor, Rev. John C. Welsh, a life member of the Society.
Aug. 21, 1824.

Poetry.

WHAT IS TIME?

I ask'd an aged man, a man of cares,
Wrinkled, and curv'd, and white with hoary hairs;
"Time is the *warp* of life," he said, "O tell
The young, the fair, the gay, to weave it well!"

I ask'd the ancient, venerable dead,
Sages who wrote, and warriors who bled;
From the cold grave a hollow murmur flow'd,
"Time sow'd the *seeds* we reap in this abode!"

I ask'd a dying sinner, ere the stroke
Of ruthless death life's "golden bowl had broke,"
I ask'd him, What is time?—"Time," he replied,
"I've lost it!—Ah! the *treasure!*" and he died!

I ask'd the golden sun and silver spheres,
Those bright chronometers of days and years;
They answered, "Time is but a *meteor's* glare,"
And bade me for *eternity* prepare.

I ask'd the seasons, in their annual round,
Which beautify or desolate the ground;
And they replied, (no oracle more wise.)
"'Tis folly's *blank*, and wisdom's highest *prize!*"

I ask'd a spirit lost: but, O the shriek
That pierc'd my soul! I shudder while I speak
It cried, "*A particle! a speck! a mite*
Of endless years, duration infinite!"

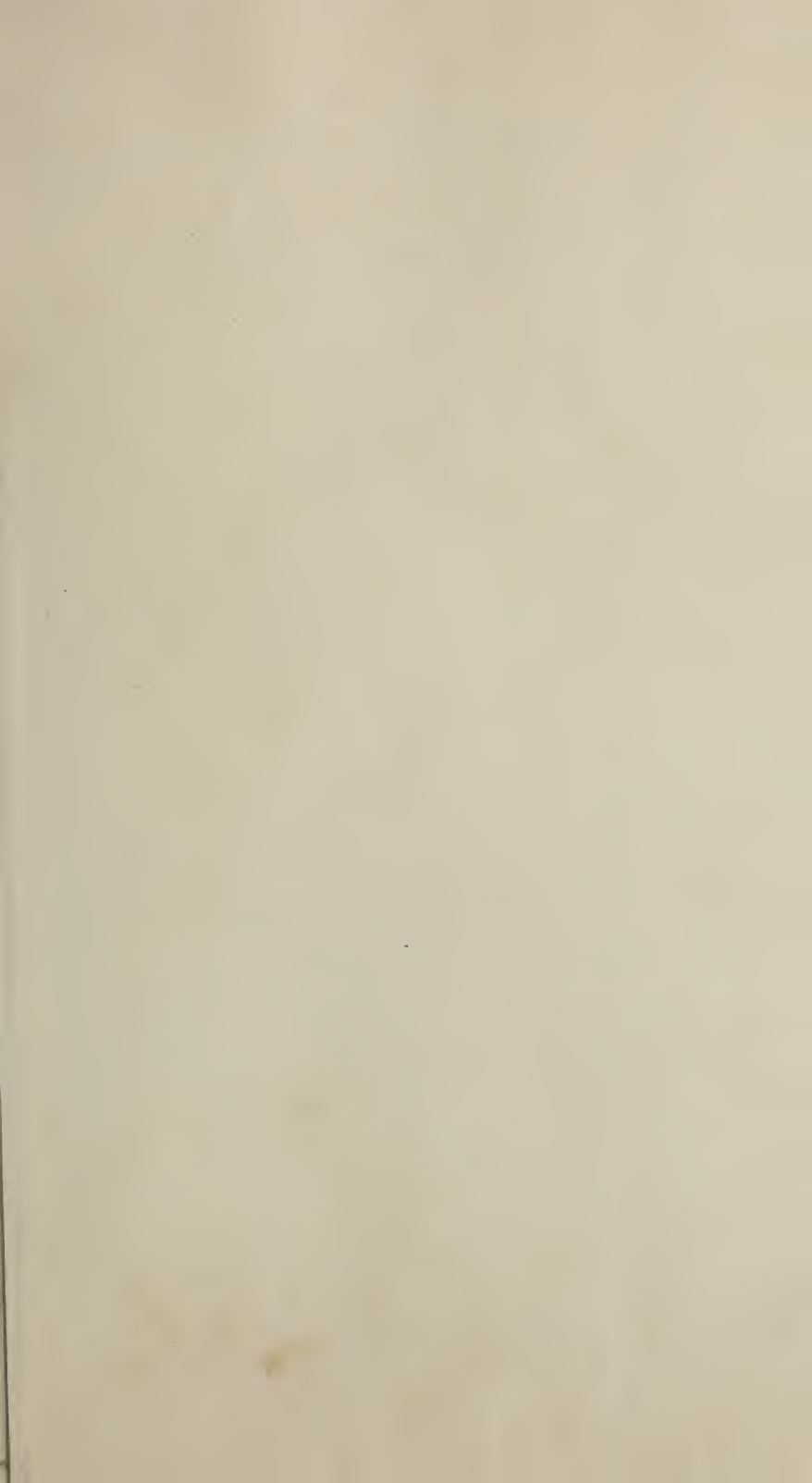
Of things inanimate, my dial I
Consulted, and it made me this reply;
"Time is the season fair of living well,
The path to Glory, or the path to Hell."

I ask'd my Bible, and methinks it said,
"Time is the present hour, the past is fled;
Live! live *to day!* *to morrow* never yet,
On any human being, rose or set!"

I ask'd old Father Time himself, at last;
But in a moment he flew swiftly past;
His chariot was a cloud, the viewless wind
His noiseless steeds, which left no trace behind.

I ask'd the mighty Angel who shall stand
One foot on sea, and one on solid land;
"By heaven's great King I swear the mystery's o'er!
Time *was,*" he cried—"but Time shall be no
more!"

JOSHUA MARSDEN.





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